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# THE GUARD OF THE Tree of Life:

OR,  
A Sacramentall Discourse;

SHEWING

A Christians } Priviledge, in approaching to God in Or-  
dinances.  
} Duty, in his Sacramentall approaches.  
A } Danger, if hee do not sanctifie God in  
them.

By SAMUEL BOLTON, Preacher  
to the Congregation of Saviours  
South-warke.

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1 Cor. 11. 27. *Whosoever shall eat this Bread,  
and drink this Cup of the Lord unworthily, shall be  
guilty of the body and blood of the Lord.*

Verse 29. *Hec eateth and drinketh damnation  
on to himself; not discerning the Lord's body.*

---

1 L O N D O N,  
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gate in Southwark, 1644.

C





TO MY  
B E L O V E D  
F R I E N D S,  
The Godly and Well-affected  
of Saviours-Southwark;  
Grace and Peace.

Beloved,

**T**is now well-nigh four  
yeeres since I was re-  
moved from a loving, &  
very loving people in  
the City, and fixed among you; the  
expresses of love which in this time  
I have received from you, have put  
me on to think, what way I might  
again manifest my engagements to  
you: And considering with my self  
the relation wherein I stand, I could

## The Epistle Dedicatory.

think of no better way of acknowledgement then to impart something spirituall to you ; and no better subject then this which is now presented to your view, nor could I think of a better time then this for the doing of it, when God in our blood shewes us what a fearfull thing it is to be guilty of the blood of his Sonne ; It is not unknown unto you, how greatly this place above many others, hath been guilty of the prophanation of this Ordinance of the Lords Supper ; God hath discovered it to us, humbled us for it, shewed us the necessity, and graciously inclined your spirits to the desire of the reformation of it. In reference to which (through the countenance and assistance of you) my brother Minister and my self, have adventured to set upon the work, being willing to put our selves to no little trouble, if by that wee might prevent a great deal of sin. In this work (the searcher of hearts knowes) we have had no other design, then to

## The Epistle Dedicatory.

express our Pastorall duties, and declare our Pastorall affections towards your souls: In short, to serve you in love: Probably we may meet with many obstacles in the carrying on this work; Indeed, it is that which is expected; nay, and that which wee reckoned on before we entred on it. But if the work be God's, bee will either facilitate and make it easie for us, or give us spirits proportionable to the greatness of it, I say bee will either lessen the difficulties, or heighten our spirits to conflict and encounter with them.

There are two sort of adversaries which we expect to meet withall: some that will say, we go too far, and others who will blame us that we go no further.

To them that think we have gone too far, I shall only say, that we hope we have not gone beyond God's bounds; sure as God hath a purpose this Ordinance should be continued, so bee

## The Epistle Dedicatory.

bath a care also, that it should be fenced from prophanation in the continuance of it ; and when a better way shall be discovered to us, wherein we may hold up the use of this Ordinance, and yet fence it (in the use of it) from evident prophanation, wee are ready to listen to it, and be thankfull for it ; in the mean, wee do not see it our duty to hold up the use of this Ordinance, except there be some fence set up (all former fences being insufficient, and now broken down) to keep this Ordinance from manifest prophanation, unless you will say our Pastorall office doth, in the exercise of it, necessitate us to sin. Much more might be said, if wee saw it either requisite or convenient for an Epistle.

To those who blame us we go no further, I must say our design hath bin rather to tempt on, by going their pace, then to discourage by over-driving our little ones; I say it hath been our aim

## The Epistle Dedicatory.

aim to cherish, not to quench, to draw out, not to suppress the graces of our people; and therefore have we desired to improve those graces which wee found, though weak, rather then to expect that which was not to be found. Our present reformation, it is not the measure of our will, but of our power; it is not the utmost wee desire, but the utmost wee are able: And though it may seem small to you, yet despise not the day of small things; though the house is not built, yet wee rejoice the first stone is laid, and wee could not choose but bring it forth with shouting, Grace, Grace, unto it, and Glory, Glory to the Lord. Babylon was not built in a day, neither is Sion; God carries on his works without us, as he doth his works within us, by degrees; the greatest fire was at first a spark, the tallest Oak at the first an Achorne, the strongest Christian had his infancie, and the greatest work of God its mean begin-  
nings;

## The Epistle Dedicatory.

nings; would the corruption of former times have suffered our godly predecessors, to have left the work in that forwardness to us, in which through God's blessing, it may be left to them who shall succeed; possibly, nay probably, the work might have been carried on to a greater height then now it can; That which is done wee desire to bless God for it, and think it our duty to cherish with our utmost prayers and indeavours; In relation to which, these ensuing Sermons, formerly preached, are now printed, to which work, if they shall be any thing serviceable, they have obtained the end of him,

Who is not unwilling to  
spend, and be spent  
for you:

S. BOLTON.

A

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*A briefe rehearsal and application of  
the whole to wicked and unregenerate per-  
sons.*



Imprimatur,

*John Downam.*



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## LEVIT. 10. 3.

*Then Moses said unto Aaron, This is that the Lord spake, saying, I will bee sanctified in them that come nigh me.* —



W  
e are all here present met together at an *Ordinance*, and many of us have intended to goe upon a further *Ordinance*. And there is no man or woman who hath to doe with any *Ordinance* of God, but hath *to deale* with God in it, he drawes neere to God. And God hath said he will be *sanctified* in all them that draweere to him; either he will be *sanctified* by you, in your *active* glorifying of him, or upon you, in your *passive* bearing his displeasure. There is never a one of you here present, but God will be *sanctified* and glorified

B

in

Acte,  
vel  
De te.

in you this day. And 'tis my earnest desire that you may all actively glorifie God, that he may not passively glorifie himselfe upon you, and raise his glory out of the ruines of any of you.

I need not travell farre back to find you a coherence, the verse before will afford it; And the first word of my Text bids me go no further.

There is, { 1. The occasion of these words.  
2. The Preface to them.  
3. The words themselves.  
4. The effect of them.

1. The occasion of these words, and that was the untimely death of ~~Aaron's~~ two sonnes, their death gave birth to these words. And a sentence it is not too deare, if bought with the lives of thousands of men. 2. The Preface to them, This is that the Lord said; why, where did the Lord speak it? Did he speak it to *Moses* only? or did he speak it to the Congregation also? we never reade it was booked before, *totidem verbis.*

*verbis.* Some think this punishment was all the command they had, but I cannot think, that God doth first punish, and thereupon raise a precept, but he first gives his Law, then punishes the breach of it.

And the words declare there had been some *charge* given, *This is that the Lord said*, so that there was some charge. But where was it? Wee read not of it here. Some say it was *spoken*, but not *written*; and this they would have to countenance their *unwritten traditions*. Some will have it, in *Exo. 19.22. Let the Priests sanctifie themselves, lest the Lord break in upon them.* Others will have it in *Levit. 8. 35, 36. Keep the Lord's charge that you die not.* *Calvin* will not have it referred to any particular place, but a generall charge, given at divers times; and now the present occasion brings it forth to particular application, to which I assent. 3. Wee have the words

themselves, *I will be sanctified*. Why, what is that? Can God be sanctified of us? Indeed he sanctifies us, but how can we sanctifie him?

God is sanctified 1. Actively.  
two wayes : 2. Passively.

1. Actively, as 1 Pet. 3. 15. *Sanctifie the Lord in your hearts*; and thus God is sanctified, when wee cherish and maintain high esteems of God in our hearts, when we do honour, esteem, and advance God in our hearts, and in our lives.

2. Passively, by punishing of offenders, Ezek. 28. 22. *When I have executed my judgement on her, then shall I be sanctified in her*. Jerome on this place saith, *The punishment of offenders, is the sanctification of God*; So you see it was in the Text, God was sanctified on them, not by their doing good, but by their suffering evill; not Actively, but Passively: And in both these senses the words are to be read, I say the words are to be

Sanctifica-  
tio Dei, est  
paena pec-  
cantium.  
Jerom.

be read in this disjunctive sense, *I will be sanctified of all them that draw near to me*, that is, either actively, in glorifying me in the work; or passively, in glorifying my self upon the workman; if you do not sanctifie God in an Ordinance, he will be sanctified upon you. 4. We have the effect of these words upon *Aaron*, it is said, *it struck him dumb*; a dutifull dumbnes; he was silent to *Jehovah*, he held his peace; he was dumb, & opened not his mouth, because it was God's doing. God's will being manifest, it chained up his tongue, he held his peace; thereby confessing, saith *Calvin*, \* *that they were slain by the just judgement of God*. His silence cleared God in his dealings. And what a power is there then in faith, and grace; to silence the soul in such a sad condition as this? The loss of his sons, his eldest sons, when young, and without posterity, in the first day of their

Si voluntas Dei non fiat a te, fieri de te. Aug.

Sicut auditus voluntate Dei. Calv.  
\* Iusto Dei judicio extintos esse.

ministration, in the *sight* of all the Congregation, and by so fearfull a judgement, *fire* from the Lord, and in the *act* of their *sin*, which some think was joyned with drunkenness too, whereupon the prohibition against wine follows, v.9: so that the Congregation might suspect they went but from fire to fire, from a *destruction* by fire, to a *preservation* in fire, from a temporall to an eter- nall burning? Yet in all this *Moses* having declared the author *God*, the cause their sin, *Aaron* was dumb and held his peace: It was not such a dumbnes as *Zachary* had; that was *pœnal*, & unbelief struck him dumb; this was a spirituall dumbnes, and faith struck him dumb, it did not so much suspend his tongue from speaking, as silence his heart from complaining, and made him quietly submit to *God's* dealing.

Thus having at once shewed you both the parts of the Text, and clea-

## The Wedding Supper.

cleared what ever had any appearing difficulty in it, we will now lay down the severall conclusions the Text affords us.

Conclusions.

1. That they who have to do with any Ordinance of God, draw neer to God.
2. That they who draw neer to God in any Ordinance, must sanctifie God in it.
3. That if wee do not sanctifie God in an Ordinance, hee will be sanctified upon us.

We will speak a little of the first, which is an *Introduction to those which follow.*

*That they who have to do with any Ordinance of God, draw neer to God.*

Doct.

You see it is the *language* of the Spirit of God here, that to have to do with any *matter* which concerns the *worship* and service of God, is, *to draw neer to God.* And in other places it is cal'd *a coming before God, a treading his Courts, an approaching to God, a meeting of God;* all which languages imply thus much, that

who ever have to do with God in any Ordinance, draw neer to God. You *tread his Courts*, you *come* into his presence, you *approach* unto God, you *meet* God, you have *communion* with God; Nay, you have to do with God's *Name*; God's *ordinances* are *part* of his *Name*. Nay, you have to doe with God *himself*. Hee that hath to doe with any Ordinance, with any part of his Worship, hath to do with God *himself*. When you have to do with the Word, when you go to Prayer, when you have to do with the Sacraments, you have to do with God *himself* in them. What could the *word* do, either in *commands* to ingage us, in *Promises* to comfort us, in *threatenings* to terrifie us, if wee had not to do with God in them? What were *Prayer*, but a distracted seriousness, a religious madness, if we had not to deal with God in it? What were the *Sacraments*, but gaudie

die Pageants, nay, empty fantasies, beggerly elements, if we had not to deal with God in them ?

It is God that wee have to deal withall in Ordinances, that *sheds* a glory, *casts* a Majesty, and *puts an efficacie into* all the Ordinances we have to deal withall : It is hee who makes the *Promises* of the Word *rocks of stay and support*, that makes the *commands* of the Word full of *authority*, that makes the *threatnings* of the Word exceeding terrible ; It is he that we have to deal withall, that makes a little *handfull* of water, a little *bit* of bread, and *sup* of wine, exceeding *glorious* and efficacious. What empty, what poor, what *contēptible* things would these be (and are to unbelieving men) if wee had not to do with God in them ? It is this God we have to do withall, that *casts a Majesty upon*, and *puts an efficacy into* every Ordinance.

But we will pass over this. If they  
who

who have to do w<sup>th</sup> any Ordinance of God, draw neer to God, then let me put some things to you to judge of.

1. Judge then, if ever *Kingdom* was more *engaged* to God then ours, who injoy the *Ordinances* by which we draw neer to God. Hath he dealt thus with any **Nation**? What **Nation** under heaven that enjoy the like priviledges of drawing neere to God in *Ordinances* as we doe? Well may we say in the words of the Psalmist, *Psal. 65. 5.* *Blessed is the Nation which thou chusest, and cau-  
sest to approach unto thee, that they may  
dwell in thy Courts, we shall be satisfied  
with the goodnessse of thy house, even  
of thy holy Temple.*

2. And with blessing God for our owne priviledges, judge what cause we have to take up a lamentation for them that never enjoyed; & for them who have enjoyed, but are now deprived of this means of drawing neere to God.

I Them

1. Them who *never enjoyed* the Ordinances, who sit in *darknesse*, and in the shadow of death, who *never* had a *Christ*, a *Gospel discovered* to them. Oh, pity and pray for them, that the *word* of the Lord might *run* & be glorified, that God would *inlarge* the *bounds* of his *sanctuary*, stretch forth the *Curtains* of his *Tabernacle*, that the *eyes* of Nations might be opened, that the *fulness* of the *Gentiles* might be brought in, & that they might flie to the Church as *Doves into the windows*, which is prophesied, *Isa. 60.8.* And w<sup>th</sup> them, Oh, remember that *antient nation*, the *Jews*, who have drawn neere to God in Ordinances, but now at distance with him, and even set at *further* distance by the use of those Ordinances, whereby *formerly* they drew neer; Oh remember them! that *that* blood which they impre-cated upon themselves for a *curse*, may now be upon them for a *bles-sing*,

sing, that it may lie no longer upon their heads, but now be sprinkled upon their hearts, and be *in veniam* w<sup>ch</sup> hath been so long *in vindictam*; That as it was said of the Gentiles, so it may now be said of the Jewes, *That unto them is granted repentance to life.*

2. And take up a mourning for them who have *injoyed* the Ordinances, but now *want* them; look into *Germany*, look into *Ireland*, nay look into many places in *England*, how many *Pastors*, who are driven away from their flocks, how many *Shepheards smitten*, and the *sheep scattered*, how many poor scattered flocks, who had the Manna fell at their tent doors, & their *tents* about the Tabernacle, who now have the *Tabernacle removed*, are without *Word*, without *Sacraments*, without *Ordinances*, and are forced to *wander* from place to place, to *gather* of the *bread of heaven*, to *injoy* the

the Ordinances whereby they may draw neer to God ?

3. Judge then, if it be not a *vile thing*, to hinder & *disturb* the Saints in those things whereby they draw neer to God. 1. Either by *depriving them* of Ordinances, and robbing them of the means : 2. Or by *corrupting* of the Ordinances to them, that they cannot enjoy them in that *purity* which God left them. In the first, the bread is *taken* from them : In the second, they give them *poysen* with their bread ; both these will have a *sad* day of reckoning.

4. See what's the reason the Saints are so much *taken* with Ordinances, because they *draw neer* to God in them ; they look upon Ordinances as *Bridges* to give them a *passage* to God ; as *Boats* to convey them into the *bosome* of Christ, as means to bring them into more *intimate communion* with their Father, there-

therfore are they so much taken w<sup>th</sup> them. When they go to the *Word*, they go as one goes to hear *news* of a friend ; when they go to *pray*, they go to *talk* with a friend ; when to *read*, they go to *reade* a *letter* from a friend ; when to *receive*, they go to *sup* with a friend : they look upon Ordinances as those things whereby they have to do with God, and therfore are ordinances so precious. Indeed to them who have to do with *nothing* but *duty*, in *duty*, but *prayer*, in *prayer*, but *hearing*, in *hearing*, to them the Ordinances are dead, dry, and spiritless things, but they who have to do with God in *duty*, they who have *communion* with God in Ordinances, to them Ordinances are passing sweet and precious.

5. Judge what cause there is to keep our hearts in a spirituall and holy frame ; wee have often to do with Ordinances, and when we have to

to do with Ordinances, we have to do with God, we draw neer to him. And therefore, what cause to get and keep our hearts in a holy temper, that we may be ever fit to close with God in them, and not have our hearts like *bad servants*, to seek when we are to use them. The Apostle bids us *pray continually*, it is not meant that wee are ever to be upon our knees, ever in *actuall* prayer, but seeing we are to pray so frequently, we are to get and keep our hearts in such an habituall frame and disposition, that they may be ever fit to close with God, when ever wee are called out upon the duty.

Were wee but seldom to have to do with God, you might think there were no such need of keeping our hearts in frame; but seeing we are to do with him *daily*, who is so pure and holy a God, *Oh, what manner of persons ought we to be?* How exactly should we walk? *Jerem. 7, 9, 10. Will you*

you steal and murther, and come and stand before mee in this house which is called by my name, saith the Lord? so will you walk loosely, live vainly, when you are to do with so holy a God every day? Oh, let every man that calls upon the name of the Lord, depart from iniquity. Let every one that holds up praying duties, keep his heart in a praying frame: such a Christian is not worth a pin, who is only good when he is on his knees, who thinks it sufficient to snatch up affections to serve the turne of a duty, and then to lay them aside as soone as the duty is over: hee is a Christian indeed who prays on his feet as well as on his knees, whose life is nothing else but a *reall prayer*, that if you look into his heart, there is all his *desires* ingraven, his heart ever pants and breaths the same things he prayes; and if you look into his life, his *life* speaks the same language his *lips* do; his life is a *walking*

walking prayer; many men are one upon their knees, another upon their feet, but he is the same; hee walks with the same spirit, the same affections, the same desires and disposition: hee is the same man. It is *something* to pray, more to pray as a Christian, and more when you have prayed your prayers, to *live* your prayers; nay, to live those affections, those dispositions wherewith you prayed, to live as high as prayer. It is a shame to see, how we *slide* out of duty into the world, and out of the *world* into duty again; as if we were two contrary men, one upon our knees, and another on our feet: And therefore you shall see men to *gather* up some affections, some dispositions, before they enter on a duty, and *put themselves* into another frame; but lay them aside as soon as ever they have done; these must only serve to *act*

C a pray-

a praying part; when that is done, then lay them aside ; you have no more *use* of them, you must put on another spirit to go into the world withall. Christians, you have often to *do* with Ordinances, and had therefore need to *keep* your hearts in an Ordinance frame : hee who keeps not *close* to God in *practice*, shall never keep *close* to God in prayer ; *distance* in life breeds *distance* in duty. And what need of keeping up praying affections ? what a shame to have our *lives* give our *lips* the lye, our *practice* be a *confutation* of our *prayers* ? In our *prayer* to be warm, in our *practice* cold, up in duty, down in life ? Oh learn to live as *high* as duty ; thou never prayest indeed, till thy *practice* come up as *high* as thy *prayers*, till thou loves *confessions*, and art humble, thou loves *petitions* and art thirsty, and diligent for those things

things thou begs, till a man may  
reade by thy life, that thou art  
one who desirest those things,  
which thou hast uttered with thy  
lips. Let this frame of spirit be  
in your *eye* to aim at, and in your  
*life* to indeavour after. — But I  
am too large, I intended this do-  
ctrine only for the porch or en-  
trance to the rest. To draw there-  
fore up to the conclusion of it.

I. If it be so, that who ever  
hath to do with an Ordinance,  
hath to do with God in it, hee  
draws neer to God; Let me then  
exhort you:

{ 1. To a *conscionable* use of  
Ordinances.  
2. To *conscionablenesse* in  
the use of them.

1. Let me exhort you to a *con-  
scionable* use of Ordinances. Be  
more frequent in hearing, in pray-  
ing, in receiving, &c. — I might  
say something to this last, *viz.* Re-

C 2 ceiving,

ceiving. The Apostle tells us, *I Cor. 11. 26.* *As often as wee eat this bread, wee shew forth the Lord's death;* it implies a frequent use of the Ordinance, more then once or twice a year, or once a quarter. Indeed the opportunities might be more frequent, if it were not for the coldness and deadness of our hearts. In the *Primitive* times of the Church, while the *blood* of Christ was *warm*, they had the Sacrament every day; wee have an uncontradicted authority, that they had it every *Lord's day*. And as men *grew* colder, so the *distances* grew greater. Sure, were it not for the coldness and deadness of our hearts, it might almost be our *daily bread*; at least wee might enjoy a more frequent use of this Ordinance then we do: but as the Apostle saith, *as oft as you have opportunity do good:* so as oft as you have the opportunity, take the occasions

casions to meet God in his Ordinances.

1. By them you see you draw neer to God, you come into his presence, you have to do with God's Name; nay, you have to do with God himself.

2. By them God draws neer to you, he walks among the Candlesticks, he presents himself in his Ordinances; *Matth. 28.1.* and there he directs us to finde him; *Cant. 1. 7, 8.*

3. If wee keep not up a con-  
scionable use of Ordinances, dis-  
tance will grow between God  
and you: As the Water-man  
may lose more by the omission of  
one stroke then he is able to re-  
cover again by many; so may you  
lose more by the omission of one  
duty, then you are able to re-  
cover again by the *performance* of  
many; especially, if this omission  
hath arisen, 1. from neglect of

C 3 God:

God: 2. from carelessness: 3. from  
fleighting of the converses with  
God: 4. or from the importu-  
nities and solicitations of Satan  
and our corruptions: 5. or, from  
the blandishments of the world:  
If upon such grounds, little dost  
thou know what thou lovest by  
such an omission. If notwithstanding  
all indeavours, it be so hard  
to keep communion with God,  
what would it be, if we should cast  
up our Oars, and neglect it whol-  
ly? You see what a distance was  
bred between God & *Israel*; *Jer. 2.*  
And what was the ground of it?  
why, saith the Text, *My people have*  
*forgotten mee dayes without number;*  
they had no care to keep and che-  
rish cōmunion and acquaintance  
with him, and so distances were  
bred between God and them: ne-  
glect of duty breeds strangeness,  
strangeness distance, distance fall-  
ing off. A good caveat in these  
dayes,

dayes, when so many do cry down duty ; shall we look upon that as our *burthen*, which is our *glory*; our *bondage*, which is our *priviledge* ? what is the *happiness* of a glorified Saint, but only that he is alwayes under the *line of love*, ever in the contemplation, and converses with God ? And shall that be thought our *burthen* here <sup>w<sup>ch</sup> is our *glory* hereafter ? By this, first, you come to see the face of God : secondly, you have converses with him : thirdly, you get new quickenings : fourthly, new incouragements : fifthly, fresh strength against sin : sixthly, new supplies against the temptations of *Satan* & the *world* : seventhly, fresh strength to walk with God : eighthly, armor against our lusts ; and this is enough to make us *conscionable*.</sup>

4. We know not how soon we may be deprived of Ordinances ; wee have *play'd* with the breasts,

and God might put them up; we have sinn'd in the light, and God might put out our light. How justly might God remove his Candlesticks, let out his *Vineyard* to other Husbandmen, and seek for other *ground* to sow the seed of his Ordinances upon; seeing the *ground* where it hath been sown hath brought forth so little fruit, how deservedly might hee suffer us to wish and wander to injoy one of the days of the Son of man which we have injoyed ?

But though God do not take away the Ordinances from us, yet hee may take us from the Ordinances, and that not only by death, but in life it self; and a sad thought this will bring to thy soul, when conscience shall report to you, your former negligence in the use of Ordinances. --

II. Let me exhort you not only to a conſcionable use of ordinances,

ces, but to *Conscionableness* in the use of them ; be not onely *conscionable* to use them, but let your hearts be wrought up to a *Conscionableness* in the use of them. The *power* of the Word, the *terror* of the Law, the *fear* of wrath, and the *hope* of reward, may put a man to do duty; yea, & have power upon the spirit, and ingage the conscience to doe duty : You see many that *dare not* but pray, and yet have *no heart* in prayer ; they have a *conscience* to doe duty , but their hearts are not brought to any *conscientiousness* in the doing of it. A common work of God, may make men *conscionable* to doe many duties, but nothing but the *Spirit and Grace* of Christ, will work up the heart to a *conscionableness* in the doing of them.

To this *conscionableness* in the performance of Ordinances, would

would I exhort you upon this ground, because you draw neere to God, have to doe with him. And as in all, so in particular in this Ordinance of the Lords Supper.

1. Because otherwise ye get no good: 1. no good of Grace, no improvement of Holinesse: 2. Nor no good of cōfort. *Comfort* comes not in from the bare *doing* of the duty, but from the *manner* of doing, it is not the *issue* of conscience to doe, but of *conscionableness* in the doing of them. All the *Sermons* you have heard, all the *Prayers* you have prayd, all the *Sacraments* you have received, though done *out of conscience*, as you say, will not minister one dram of true *comfort* to you upon your death-beds, if your spirits have not been wrought up to a *conscionableness* in the doing of them.

2. Be-

2. Because otherwise you provoke God; to give him the car-kasse and out-side of duty, and to with-hold the *life and spirit* of duty, is a provocation of God.

3. Because otherwise you will *contract* much *guilt*, and bring much evill upon your own souls. This is sure, that Ordinances used in an unconscionable way,

1. They give Satan furher possession of us. 2. They put much weight to our sin. 3. They set our soules at further distance with God. 4. They ripen us to the great downfall, the great sin lies among such. 5. They make our conditions more irrecov-  
erable. When a man comes to be Ordinance-proofe, prayer-  
proof, Sermon and Sacrament-  
proof, that none of these can enter and work upon him, he is out-grown the power of Ordin-  
ances, that man's condition is  
very

very neere desperate.

There is nothing makes the condition of the soule more *desperate* and unrecoverable, then the use of Ordinances in a *formall* and unconscionable way, when a man doth *harden* under means of softning. When a mans soar runs under the plaister, nay when the plaister increaseth the soar ; when that which should draw us neere, sets us at further distance ; this man's condition is dangerous. Scarce one of many are ever wrought upon : When once a man can heare and pray, and <sup>do</sup> receive, and yet *retaine* his sinne too without disturbance, all this doth not trouble him, no weapon will pierce him ; no command, no threatning of the Word, no power of Ordinances can move him : this man is in great danger to die in this condition. And the use of Ordinances

Ordinances in a formall way, brings men to such a condition. As the use of *Phyfick* in an ordinary way, doth take away the working of it; so the use of *Ordinances* in a *formall* way, doth take off the edge, and blunt the power of working on the spirit.

Well then, let me exhort you not onely to be consonable to use, but to a consonablenesse in the use of this ordinance. And this lies in two things.

1. That you come with hearts habitually disposed: which lies also in two things:

1. To be brought out of a state of sin; 1. the power, 2. practise, 3. love of all sin: for Sin sets a *distance* between you and God in ordinances, it *pollutes* an Ordinance, it *indisposeth* you for acceptance in it.

2. To be brought into a state of grace, to have your natures changed,

changed, not partially, but universally & spiritually, not only to have new practices, but new principles. *Old things past away, and all things become new.*

2. This consonablenes in the use of Ordinances, it lies in this, That you come with hearts actually disposed, and that consists in two things, *1. Examination.*

*2. Excitation.*

But of these I shall have occasion to speak larger in the following discourse.

There is yet another branch of the exhortation.

If so be that whoever hath to doe with any Ordinance of God, hath to doe with God in it; Oh then when ever you goe to have to doe with any Ordinance, be sure you *take Christ* with you. There is a necessitie of this,

*1. In regard of Admission.*

*2. In regard of Assistance.*

*3. In regard of Acceptance.*

1. In regard of *Admission*, God is a consuming fire, and we are but dried stubble, there is no approaching of him but in Christ, in whom we may have access with boldnesse to the throne of grace; God will not look pleasingly on you, if you come without Christ, here is no throne of grace without him; without Christ it is rather a Barre or *Tribunall* of justice, then a *Throne* of Grace. It is Christ who makes that which was a *Barre of justice*, a *Bench of mercie*. In him we have admission. You goe upon this Ordinance now, but goe not in the *strength* of your preparations, but in the *strength* of Christ. Say, Lord I come alone in the *Merits* of Christ, to partake of the *Merits* of the Lord Jesus. I come in the *blood* of Christ, to partake of the *blood* of the Lord Jesus. I have in-devoured to prepare and fit my selfe

Ephes. 12.  
Heb. 14.  
14, 16.  
Heb. 10.  
12. 23.

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Ephes. 12.  
Heb. 14.  
14, 15.  
Heb. 10.  
12. 23.

self through thy grace, but I look not for admission through my preparations, but through the blood and mediation of Christ.

2. There is a necessitie of Christ in regard of Assistance: You go upon Ordinances, but you have no strength to do them without Christ, who is sufficient for these things? you might as well bee set to move Mountains, as to undertake Ordinances, without the strength of Christ, *without me you can do nothing*, saith Christ, Job. 15. without Union with him, without Communion with him: from him we must have both operating and cooperating strength, both inherent & assistent strength, otherwise though you have grace, yet you will not bee able to performe any worke, nor exercise your owne graces. It is hee that must work all our works in us, and for us; the inherent work of

of grace within us, and the required works of duty for us. And blessed be that God, who hath given to us what he requireth of us, and hath not only made Precepts promises, but made promises, performances.

Quod à me  
requiris  
ipse donasti  
prius.  
Chrysost.

3. There is a necessity of Christ in regard of acceptance. Our works, \* they are not only impotent, but impure too, as they come from us. It is Christ that must put validity to them, and Christ that must put his own odours to them; Christ must put both his spirit & \* merit to them, his Grace to work them, and his blood to own them; what ever comes from his Spirit, is presented through his Spirit.

\* Nihil ab homine exit  
quamvis perfectio quod  
non sit aliqua  
macula in  
quinatum.  
Calvin.

And here is a great comfort; thou looks over thy performances, and canst not see, how ever God can accept them: so much deadness, so little life, so much

D cold-

\* Meritū meum miseratio  
Domini, non sum plane  
meriti inops  
quandiu non  
fuerit ille in-  
ops miseratio-  
num. Domi-  
ne meminero  
iustitie tua  
solus, ipsa  
enim est &  
mea, &c.  
Calv. Insti.  
lib. 3. c. 120.  
Sect. 3.

God looks  
not on the  
works of  
the Saints,  
*In foro  
stricti ju-  
ris* but *in  
foro Evan-  
gelii.*  
Eph.1.6.

coldness ; But God looks upon them not as *thine*, but as *Christ's*, in whom not only our persons, but our performances are accepted. Christ gives us his Spirit, and Christ is willing to own what we present by his Spirit; and God is willing to own what ever is presented to him by his Son.

Well then, thou hast to do with the Ordinances of God, by these thou draws neer to God ; but would you be admitted into the presence of God? would you have God to hold out a golden Scepter to you? would you have grace and assistance to perform the work? would you have acceptance when the work is done? Oh get *Christ* to go along with you ! And thus much for the first Doctrine, w<sup>ch</sup> is an introduction to the 2<sup>d</sup>.

*That they who draw neer to God in any ordinance, must sanctifie God in it.*

In prosecution of which, wee shal do three things: we wil shew,

1. *what it is to sanctifie God in an Ordinance.*

2. *How we must sanctifie God in an Ordinance.*

3. *Why we must sanctifie God in an ordinance.* And so to application.

1. *what it is to sanctifie God in an Ordinance.*

To the sanctifying of God in an Ordinance, there is something required,  $\sum$

1. *In the work.*

2. *In the workman.*

1. *The work*, and that is, that it be an ordinance, such a one as he himself hath instituted and set up, otherwise wee cannot sanctifie God in it, no more then the Papists in their blind devotions and superstitions. These offer *strange fire*. As God's *Benediction* doth not accompany any thing further then 'tis an Ordinance of his, so our *sanctification* of God extends no further then to his own ordinances, which he himself hath set

up & ordained; in other things we sanctifie him not, we dishonor him.

2. Something required in the workman: To say nothing here of the main requisite, w<sup>ch</sup> is, that hee be in Christ: for that we take for granted; & to qualifie such a one to this ordinance: and in such a one there is something required in his head, somthing in his heart.

1. In his head, and that is, first, that hee conceive aright of God: secondly, and that he conceive a-right of the ordinance. 1. That he conceive aright of God, that he hath a right knowledge of God, right conceptions of God in his Nature, in his Person, in his At-tributes, Son. 2. Of his Ordinances, 1. in the nature of them, 2. the use of them, 3. the fruit and benefit of them.

2. Somthing in his heart; and that, First, that hee bring holy affecti-ons to it; every ordinance of God requires

requires the affections to be imployed about it, and not only affections, but holy affections, such affections as do arise from a holy heart; there is the spring. Unsound professours may sometime have some *flashings* in their devotions, as you see *Herod*, who heard *John Baptist* joyfully; they may have some affections, but: 1. They are not *holy* affections: 2. Not such as arise from a *principle*, a spring within, there's no root: 3. They are not *orderly* affections, they break out before knowledge, before faith: 4. They are not *constant* affections, but land-flouds, for a time: 5. They are not *transforming* affections, such as change the heart; and therefore such affections may be exercised, yet they leave a man as they found him, and such a man cannot sanctifie God in an *Ordinance*.

Secondly, there must not only

D 3 be

be *holy affections*, but such as are *sutable* to the *Ordinance & Work* in hand. It is possible to have *holy affections*, them *stirred up* in an *ordination*, and yet not *sanctifie* God in it, because these are not *sutable* to the *Ordinance*, *Nihil ad rem*, nothing to the work in hand; they *sute* not with the present *ordination* that God hath called the soul out upon, as I could shew you at large.

Thirdly, there must not only be *holy affections* and *sutable affections*, but those *excited* and *stirred up*. A man may have *holy affections*, and such as are *sutable* to an *Ordinance*, as the *Saints* have in the frame of *Grace*, and yet not *sanctifie* God in an *Ordinance*, because not *excited* and *stirred up*:  
 \* *Stir up the gift of God in thee*, saith the *Apostle* to *Timothy*; that is, *excite* and *blow up* the *gifts* and *graces* of God in thee.

\* *Tim. 1.6*  
 ἀναζητού-  
 πεῖτο χρή-  
 σοματεῖ  
 θεοῦ,  
 signif. ig-  
 nem sopi-  
 tum & ig-  
 nem cineri-  
 bus condi-  
 tum folle  
 aut flatu  
 suscitare,  
 ut reardes-  
 cat. *Passer.*

When

When you are to do with God, you must *stir up* those affections, and graces which are within you. And this requires a matter of pains; *affections* are not ever at hand, nor ever at command; a man hath not his *heart* under lock and key. And therefore God in mercy considering and respecting our weakness, hath graciously allotted a time of *preparation*, before he call us forth upon the *performance* of an *Ordinance*, that so we might get our *affections* up, our hearts in tune. Once indeed we reade, that men were called out upon an ordinance, and were straitned with time to prepare themselves according to the *preparation* of the Sanctuary, as in *Hezekiah's* time. They had *habitual* preparation, but wanted *actual*; and in that case, the want of time, God pardoned it, but it was *prayed for*; it was sought for,

*2 Chron.*  
*30. 18. 19.*

for, and sought for earnestly. But we read another time, that God punished the want of this *actual* preparation, and stirring up their graces & affections ; yea, and punished it *severely*, with the weaknesse, sicknesse, death of many of the Corinthians. *For this cause many are sick, many are weak, many are fallen asleep ; yet were they habitually prepared ; I Cor. 11.1.*

God takes it for a great *dishonour* to him, that we should come slightly on so great a worke, to which all the affections we have, and all the affections we can stir up, are little enough. Wee had need call in for all the *strength* of grace, nay all the *succours* in Christ, and all the *supplies* and aids of the Spirit to the performance of it. By this you may gather what it is to sanctifie God in an Ordinance.

2. How must wee sanctifie God in an Ordinance ? To

To sanctify God in an ordinance, there is required 1. Antecedent.  
2. Cōcomitant  
3. Subsequent. something

1. *Somthing Antecedent, or before.*  
2. *Somthing in the time.* 3. *Afterwards.* These are generals, w<sup>ch</sup> belong to every particular Ordinance, as I could shew you at large.

When you come to heare the word, there is somthing required before, as 1. *Meditation*, into what place, into whose presence, about what businesse we goe. 2. *Examination* of 1. *our sins*, that here we might have them slain by the sword of the Spirit in the Ministry of the word. 2. *Our graces*, that here wee might have them strengthened and nourished by the spirituall food of our soules. 3. *Prayer* for the Minister, for the Congregation, our selves, that a blessing may be upon.

2. *In the time* is required, 1. *Reverence*,

In hearing  
the Word.

verence, 2. Attention, 3. Submission of spirit and humility. 4. Faith.

3. Afterward, Prayer again, which must be the Alpha and Omega, 2. Meditation, 3. fruitfulness, and obedience.

So for Prayer, there is required, 1. Before, Meditation, preparation. 2. In the time, faith, fervencie, humility, \* sutableness of spirit, enlarged desires. 3. Afterward such a deportment and demeanour as is sutable to such who call upon God; as to depart from sin, to apply our hearts to obedience, to expect the answer and return of our Prayers. Psal. 5. 3. In the morning I will direct my prayer, \* and look up. There are two military words, he would not only pray, but marshall up his prayers, put them in array; and when he had done, hee would be as a Spie upon a tower, to see whether he prevailed, whether he got the day.

But to passe these, & come to the

Prayer.

\* אָשָׁרְךָ

Ex radic.

שְׁרֵךְ

Ordinavit,  
aciem dis-  
posuit.

רָאצְפָה.

Ex radic.

צְפָה

Speculando  
exspectavit  
hinc צְפָה  
Speculator.

Ordinance we are to enter upon,  
the Sacrament. To sanctifie God  
in which, there is required, 1. som-  
thing before, 2. somthing in the  
time, and 3. something after.

Sacrament

1. *Something before*, which may  
be laid down in these two heads,

1. *Habituall*, 2. *Actuall*.

1. *Habituall preparation*, which  
doth consist in the whole frame  
of grace and sanctification. It is  
an ordinance onely for such who  
are sanctified, we are to have, 1. *A*  
*saving knowledge of God, of our*  
*selves, 2. lively faith, 3. a true re-*  
*pentance, 4. love, 5. hunger and*  
*thirst after Christ*: this is a feast;  
and no comming without stom-  
ach. 6. *Thankfulnesse*.

2. *Actuall preparation*, and that  
consists in the actuall stirring up  
and exciting of those graces  
which are in you. There must be  
a new exciting of faith, a new ex-  
ercise of repentance, the latitude  
and

and extent whereof is for all sin, but especially for those sinnes which you have committed since the last time you renewed your covenant with God, in this Ordinance. So a stirring up of our love, affections, our desires, hunger, thirst. This is required before, which because it is so largely treated upon, by many learned and godly Divines, I shall purposelly wave any further treaty of it, referring you in this point to what they have so largely written.

Mr. Dike  
on the Sa-  
crament.  
Mr. Dow-  
nam.

Passing this therefore, we fall upon the second, which hath not been so frequently taught.

2. As there is something then required before, *viz.* Habituall and actuall preparation : so secondly *there is something required in the time* ; and that is the exercise of Graces, and gracions dispositions. A man may be a sanctified

fied person, and yet not sanctifie God in this Ordinance, if he doe not *exercise* those *Graces*, & graci-  
ous dispositions w<sup>ch</sup> God requi-  
reth here, & are *sutable* to the qua-  
lity and nature of the Ordinance.

1. Now the first and great grace that here is to be exercised, is *Faith*. *Faith* is the great Grace which gives admission unto this ordinance, and faith is the great grace that is to be exercised, and to run through the use of it.

Concerning which we shall desire to unfold three things.

1. *What act of Faith is here to be exercised.*

2. *Upon what object we must exercise our Faith here.*

3. *For what benefits faith must here be exercised.*

For the first, viz. what act of *Faith* is here to bee exercised. There are these two main *acts* of *Faith*. 1. An act of *Recumbence*: 2. An act of *apprehension* & appli-

Fides potest habere aliquem modum dubitationis salvâ fide. Daven. Fidei certitudo importat firmitatem adhesionis, non quietationem intellectus. Aquin.

cation of Christ. Both these may be exercised here, and to our spirituall benefit.

By the one we go over to Christ, by the other we bring Christ over to us.

The first act of *Faith* gives us an interest in all the benefits of Christ, though as yet the soule is not able to bring home to it selfe the great *revenue* of mercie and grace, which Christ hath purchased, and the soule hath an interest in. The second act of faith brings it all home. In the former God makes Christ ours, and we his; in the latter wee make him ours. Christ in his *blood* and *merits*, Christ in his *grace* and *Spirit*, Christ in all his *doings* and *sufferings*; so far as he is cōmunicable to poore sinners. Now there is not much difference betweene these two acts. The difference is not in the *nature* and *essence* of the

the grace, both are faith and saving faith ; nor in the fruits and benefits, both give a man *union* and communion with Christ, &c. But the difference is in the *measures* and degrees, in the comforts of it. To the first there goes a conviction of sin, a manifestation and clearing of the promise, a persuasion of the truth, fulnesse, freenesse, sutablenesse, and goodnesse of the promise. And upon all this here is a rowling, a resting upon Christ. And the latter is but a further degree, a bringing over or home all this to its own selfe. In the *former act* the soule hath communion with all the benefits of Christ. It's such an act of Faith, as gives a soule union with the person, and that cannot be without communion with the privileges and benefits. In this latter there is but a *clearer apprehension* of it. In the first,

Phil. 3.12.

first we go over to Christ: in the latter we bring over Christ to us. In the former we are apprehended of Christ, in the latter wee apprehend Christ.

Now, to the Answer, what act of faith is here to be exercised: unto which I say, that that act of faith which doth apprehend and apply Christ, is most suitable to this ordinance of the Sacrament; hence is this called a *taking* of Christ, a *receiving* of Christ, a *feeding* upon Christ, *eating* his flesh, and *drinking* his blood; all which shew this act is most suitable to the ordinance.

Here we have an *offer* of Christ, and this act is most suitable to *take* him as offered. And the more strength wee have to apply and bring Christ home, the more we *feed* on him, the more wee are nourished, and built up.

But though this act of faith is most

most suitable to the ordinance, yet wee shut not out the other from the comfort & benefit of it. That which gives the soul *union* with Christ, doth give it *communion* with all the benefits of Christ. Christ and his benefits go together. Yet I could wish that every one who hath done this first *act* of faith, would work it up one degree higher, to *apprehend* and apply Christ in the promises of grace. Seeing according to the measure of your faith, and feeding upon Christ; such is the measure of the benefit by Christ here. But however, be not discouraged, such as are *weak* in faith will Christ receive. If hee have a care that others shall not reject them for their weakness, but bid them to receive them, much more will hee himself receive them; and whom he will receive shall receive him.

If therefore thou art weak in  
E applying

Rom. 14.1.

Phil. 3. 12.

*In languidâ fiducia magis nos apprehendimur a christo, quam quia nos ipsum apprehendamus.*

Chem.

*Lectionary 2*  
A&T. 10. 43  
Gen. 3. 15.

applying faith, and thou cannot bring Christ over to thee, go thou over to Christ; if thou cannot fully apprehend him, let him apprehend thee, cast thy self into his arms; by this act set thy *seal* to Gods truth, and expect here is this ordinance that God should put his *Seal* to thy heart by assuring. So much for the first, what act of faith is here to be exercised. We come to the second.

2. Upon what *Object* must the act of faith be terminated here? You must know there are *many* objects of faith in generall; as God himself in the unity of *Essence*, and *trinity of Persons*, the *word* of God, the *Promises* of God. But there is but one object of *Justifying* faith, and that is *Christ*, *God-man*, the *Mediatour*. To him give all the *Prophets witness*, that who ever believes in him, shall receive *remission of sins*. This is the object upon

upon which the *faith* of *Adam* was terminated, the seed of the woman, and thereby was justified, and had his *recovery* after the fall. This is that *object* upon which the *faith* of *Abraham*, who was the *Father* of the *faithfull*, was terminated, who saw his day and *rejoyced*; it was not the *believing* of the *Promise* of seed, but in the *promised* seed. To him also did the eyes of the *faithfull* look under the law, through the shadows and sacrifices, and were justified by *Christ to be*, as we are now by *Christ exhibited*.

And upon him must our *faith* be terminated, not only in the first act of *faith* for *justification*, but also in the *exercise* of it in this *ordinance* for the further *assurance* of *justification*, and increase of *sanctification*.

And let it not seem *strange* to you, wee are not so much to

March. 26.  
26.  
Corpus  
Christi est  
panulum  
fidei.  
Joh. 6. 15.

deale with a promise here as with the thing promised, nor to feed on a promise as upon Christ himself by faith, to eat his flesh and drinke his blood, *This is my body, &c.* Christ is the meat here for the hand of faith to receive, the mouth of faith to eate, as hee saith, *My flesh is meat indeed, and my blood is drink indeed.* You may make use of the promises here, the Sacrament is the seale to every promise in the covenant. But the matter of the Sacrament indeed, and that whereon wee are chiefly to feed, is Christ himselfe. Christ as he is laid out unto us in his death and sufferrings, whereon feeding, wee get spirituall nourishment for grace, and death of sinne. The blood of Christ, like the waters appointed for the triall of jealousie, hath a double property, to kill and to make fruitfull; to kill our sinnes, and

and make our graces grow; to rot our sins, and ripen our grace.

Well then, remember that the great dish thou feedst on at this Feast, be *Christ* himself. Thou canst not feed upon a promise, until thou first feed upon *Christ*; he doth not onely give us title and interest in them, but appetite to them. If thou feed on him, thy *stomach* will be quicker to feed on them; nay, if thou feed on him, thou feedest on all the promises, and hast an interest in all the good of them, the sweet of all the promises is tasted in *Christ*. All the promises are folded up in *Christ*, and thou canst not feed on him, but thou feedest on all, and hast the *blessing* of every one in particular. The promises of justification, sanctification, subduing of corruptions, increase of grace, upholding in grace, interest in glory, they are all of them fol-

E 3 ded

*Christo  
sublato ni-  
bil. restat in  
sacramen-  
tu, prater  
in an spe-  
ctaculum.  
Dav. in  
col.*

*Christus est  
substantia  
sacramen-  
torum; &  
ejus opera-  
tio est ipsa  
vita sacra-  
mentorum.*

ded up in *Christ*, hee is all.

The *promise* doth not, but *Christ* doth *justify*, *Christ* doth *sanctifie*; you get nothing from the *promise* *separate* from *Christ*, but all the good of the *promise* comes in by *Christ*, and therefore here terminate your faith. And so much for the second, upon what object wee must terminate our Faith. We come to the third.

Partic. 3.

For what benefit must Faith here be exercised?

First, faith must not bee here acted for your *justification*; it is required you should be justified persons, have your sins forgiven before you come hither. He that comes hither under the guilt of sin, goes away with more guilt, and his former guilt is doubled and confirmed on him. So that for this benefit faith is not to bee acted, as wee shall shew hereafter.

Second-

Secondly, faith must not be here acted for *Regeneration*; It is required a man should be borne againe, bee in the state of grace, sanctified, before hee come hither. Here is the *multiplying* of grace, but no *begetting* of grace. As in the miracle of *loaves*, there was no new bread created, but a multiplying of the bread they had: So here is no giving of grace where there is none, but a multiplying of grace where it is: where grace is, there it is *increased*, but it is not here begotten. A man may come to the Word though he be gracelesse, because the Word is an Ordinance set up for the gathering of men, and begetting souls to *Christ*: but none are to come to the Sacrament, but such as are begotten anew; the Sacrament is not the *Font*, it is not the place where men are born, but the table where men are nourished; it is

Mat. 14.  
19.

Rom. 10.  
14.

is not the *seed* of the new birth, but the *meat* of the new born; we must be *born* before we eat, *bred* before *fed*, *begotten* before nourished. If we come *graceless* hither, we shall go *graceless* away, and worse then we came. In particular then:

I. Faith must here be exercised for the further *assurance of our justification*. God hath cast down the soule by the ministry of the Word, hee hath discovered and revealed the promise, brought the soule over to the promise, upon which it rests, and is justified, and hither we come to be further assured of it. This was one end why the Sacrament was set up. We know the strongest are but weake in faith: there is no such assurance in the world as to expell all doubts & fears, though to overcome them; but though they may be *suspended* in their actings for a time, and well subdued and con-

*Fides non tollit, sed vincit omnem dubitationem.*  
Dav.

conquered, yet they are not altogether expelled; if they were, then were there no need of the Sacrament for this *end*, to confirme and strengthen faith, and so one of the ends wherfore God set up this *Ordinance*, were in vaine to that man. But I say there is no man so sure, but may be surer: there are degrees of *assurance* as well as faith, and so may we grow up in assurance as well as faith. And now for the further assurance of our justification, God to the covenant of grace and mercie, wherein he promised the free pardon of sin, hath annexed the *Seale* of the covenant, whereby we may be more assured.

Indeed here is no need of this in respect of *God*, our justification is sure with him, his *intention* is as good as his promise, his *promise* as his *oath*, his *oath* as his *seale*. But it was *God's goodnessse* to us, pity-

*Fides potest habere aliquem modum dubitacionis salvâ fide.*

Heb. 18.  
19.

pitying the weaknesse of our faith; he stooped below himself, and was not only content to give us his promise, but to confirm it with his oath, the great seale of Heaven, and to all this to afford his Sacraments, to seale up all unto us, that we might have *strong assurance* and consolation, *Heb. 6.*  
**18.** It was to this end, to assure us, who have such unbelieving hearts, that God gave word upon word, promise upon promise, oath to oath, seale to seale, heaping mountain upon mountain, and all to confirm our staggering hearts: That we might be *strong* in him, when *weak* in our selves; *faithfull* in him, when *fearfull* in our selves; *stedfast* in him, when we *stagger* in our selves.

And how should we exercise *faith* here, and go doubting away? How shall we go away *trembling* after all this confirmation? An *oath* among

among men is the end of all controversie, the concluding of all difference and disputes; and shall not God's oath prevail thus much with you? Why doe you suffer returne of feares and doubts, after such a seale? Woe be to us, if we will not beleeve God, no not upon his oath. Doest thou desire better security? Thou shalt never have it, thou canst not. If you would come up to God, and take his security, how could you doubt?

2. A second benefit for the compassing of which faith must be exercised, &c. is the *increase* of our *graces*, or perfecting of our sanctification. My brethren, we are weak in grace; you know how much infidelity, and how little faith; how much enmity, how little love; how much obstinacie, how little pliable conformity to his will; what a deale of for-

*Venobis si  
nec juran-  
ti Deo cre-  
dimus.*  
Aug.

formality, how little power; what hardnesse of heart, how little brokennesse of spirit for sin? &c. And being weak in grace, there is a *necessity* that these graces should bee nourished. As there is necessitie of *daily bread*, for the nourishing and upholding of our bodies; so there is necessitie of *spirituall food* for the nourishing of grace in our soules. And as there is necessity of our nourishment, so is there necessity our nourishment should come from **Christ**, he is the *staff* of nourishment. As in *naturall* life the same way we are begotten, the same way we are nourished: so in *spirituall* life, Christ hee is the *Breeder*, and so he is the *Feeder* of grace in us; he is the *Begetter*, and he is the *Nourisher*. From Christ we have our *graces*, he is the fountain from whose fulnesse wee receive grace for grace in our *re-generation*,

*Eo modo  
quo gene-  
ramur, nu-  
trimur.*

ration; and he is the nourishment of whose fulnesse wee receive \* grace to grace in our *sanctification*. Hence he is called the *Bread* of life, not onely because he begets life in *dead* men, but because he nourisheth and maintaineth life in *living* men. He is *panis spiritualis*, spirituall bread, in the word to beget life; and *panis sacramentalis*, bread in the *Sacrament*, or *Sacramentall* bread, to nourish and to maintain life begotten; and hereafter he shall be *panis eternalis*, our daily bread in heaven, to preserve us in holiness with happiness to all eternity. And as there is a *necessity* of nourishment, and nourishment by Christ; so Christ for this end, that we might be nourished, hath set up this ordinance of the *Sacrament*, for the *nourishment* of the *Saints* in grace, for the *strengthening* our faith, to which it hath

\* *Gratiam  
gratiae ac-  
cumula-  
tam.*

a pro-

a proper influence, being the *seale* of the covenant, and for the increasing our sorrow and repentence, unto which it hath the like influence, being the representation of Christ wounded, broken, bleeding for sinne; who looks on Christ bleeding, but his heart must bleed? &c. And so of the rest.

Christ is a full fountaine, and unwilling to be a sealed fountain to you; he is a treasury of grace, and unwilling to be lockt up, and therefore hath been so gracious, as to set up an ordinance, not only to be a *seale*, but an *instrument* or conduit-pipe to convey grace to us from him, the Fountaine of all grace; which nourishment he doth convey unto us by vertue of our *union* and *communion* with him, and *application* of him to us in these *ordinances*; which though they be all *secret* wayes of conveyance

*Gratia derivantur à Christo.*

1. *Efficacia operationis.*
2. *Beneficio intercessoris.*
3. *Merito passionis.*
4. *Virtute applicationis.*

veyance of nourishment, and under ground, that the world cannot see, yet there is *reall* nourishment brought down to the soul, whereby the soul goes home in a better frame, faith more increased, affections more enlarged, our love more inflamed, our desires more quickened, and yet more satisfied.

*Quest.* But I know you will ask of me, how faith is here to be exercised, for the *drawing down* of life & nourishment from Christ in this ordinance.

*Ans<sup>w</sup>.* For the answer of which in brief :

1. Faith looks upon Christ as the *treasury* and common stock of grace, in whom dwels all fulnes, all our fulnes; faith looks on him as the *universall principle* of life and *root* of holiness. God gave not him the *Spirit in measure*.

2. Faith casts its eye on the  
pro-

Joh. 1.14.  
16.  
Joh. 3. 34.  
Col. 1. 19.  
Col. 2.3. 9.

*Ille est canalis gratiae; & ab illo nobis omnes rivuli derivantur.*  
Daven.

*Sacramenta ex similitudine representant ex institutione significant, ex virtute Christi significant,*  
Aquin.

promise for the conveyance of grace from him, it sees a promise for derivation of grace from him to us: Faith works, *virtute promissi*: by virtue of the promise; where there is no promise, there can be no faith, and therefore faith discovers, that there may be communion and participation with this fulness; there are such promises made that of his fulness we shall receive grace for grace, *John i. 16.* and Christ is made unto us *Wisdome, Righteousnes, Sanctification, i Cor. i. 30.* and he came that we might have life, and have it in abundance; *Joh. 10. 10.*

3. Faith looks upon this ordinance as an *Instrument*, a means which God hath set up for the conveying of life and nourishment from Christ. Though God can do it without, yet in God's ordinary way, Ordinances are the means of the conveying of life from him to us.

4. Now

4. Now then, faith being steeled by such considerations as these, that there is a fulness in Christ, that there is a promise of this fulnes to be made over to us, and that the Sacrament is an Ordinance wherby God as by an Instrument will convey of this fulnes of Christ to a poor soul : faith goes over to Christ, and by *virtue* of the *Promise*, applying and feeding upon Christ, draws down further life and nourishment from him to the soul : As one said of the *tree* of Christ's ascension, though the fruit were high, and above our reach, yet if wee touch him by the hand of faith, and tongue of prayer, all will fall down upon us : So here, if we can but touch him with the hand of faith, though a palsie hand, though a weak and trembling hand ; if we can but goe to him with a praying heart, Christ

F can

can with-hold nothing from us.

And after this manner doth  
faith form a Prayer to him:  
"Lord, thou know'st I am weak in  
"grace, thou seest my *faith* is  
"feeble, my *love* cold, my *desires*  
"faint, my *obedience* small; but  
"thou hast all *fulness* of grace;  
"thou art the Fountain, and this  
"Fountain is opened here; thou  
"art the Treasury, and this Treas-  
"ury is here unlock'd. Those  
"graces I have, though weak, thou  
"begat'st them, and wilt not thou  
"now nourish them? From thee  
"I had the *being* of grace, and  
"from thee I must have the nou-  
"rishing. Thou hast set up this  
"Ordinance as a means to convey  
"grace, and thou hast promised  
"to remember them that are in  
"thy way, therefore help,—&c.  
"Besides, may faith say, "Lord,  
"thou hast been pleased to *im-*  
"plant me into *Christ*, and shall I  
"die

“die for want of nourishment?  
“thou hast made me a member of  
“Christ, and shall I decay and wi-  
“ther for want of influence? Oh!  
“never let it be said, that a branch  
“in Christ shall wither and decay  
“for want of nourishment, when  
“there is so much in the root; let  
“it never be said, that a member of  
“Christ should wither and die for  
“want of influence and life, seeing  
“there is so much in the Head.  
“Thou camest, that I might have  
“life; yea, & have it in abundance;  
“why Lord, my graces are weak,  
“here are dying affections, dying  
“dispositions, dying graces, Oh!  
“come down before I dye, streng-  
“then the things that are ready  
“to dye in me. Thou hast raised  
“me from the death of sin, let me  
“not again drop into the same  
“grave; thou hast wrought gra-  
“ces in mee, let them not decay  
“for want of life, when such

Joh. 10.10

Rev. 3.2.

Gal 4.9.

*"abundance in thee."*

Thus doth Christ, formed in the heart, cry out for Christ nourishing in the Sacrament. The work of grace is called a forming of Christ in the soul, and Christ doth but nourish and feed himself, his own graces here. Christ in the Sacrament doth nourish Christ begotten in the heart by the word. And the soul feeding upon Christ by faith, is further changed into his Image. In our corporall feeding, the meat is changed into the nature of the eater, but in our spirituall feeding, the eater is changed into the nature of the meat eaten, the Believer into the nature of Christ, *1 Cor. 3.18. while beholding him as in a glass, we are also changed into his Image.* — Thus doth faith feed upon Christ, and draw down nourishment for the strength of every grace in us, &c. And according to the measure of faith's feeding

ing, such is the proportion and measure of nourishment conveyed. As the *stomach* sendeth down nourishment to all parts, from the supply of food, which it hath fed on : Or, as the *Liver* having drawn down and made blood from the nourishment in the *stomach*, diffuseth and spreadeth abroad, and sends to every part some : So *Faith*, having fed upon *Christ*, doth here send down nourishment to all the *graces*: or, as in a *Feast*, you send portions to your poor brethren ; so *Faith* having feasted it self on *Christ*, sends down portions to her sister-*graces*. All our *graces* have a dependance on *Faith*, and *Faith* on *Christ* ; our *Graces* depend on *Faith* as a *Mediatour* to our *Mediatour* : as that grace which hath *immediately* to do with *Christ*, from whence it fetcheth supply and provision for all the rest. That is the second

benefit faith is here to be acted for.

3. The third benefit that Faith is here to be exercised on *Christ* for, is the further subduing and conquering of our corruptions. Faith hath a *double work* to do; It works in *Heaven*, and it works in *Earth*: As it works in *Heaven* for the *justification* of a sin, so it works in *earth* for the *mortification* of sin; and here in this *Ordinance* is faith acted on *Christ* for the further *killing* of sin. Faith hath a special art in going over to *Christ*, & fetching from him such help as is suitable to the necessities of the soul. If we be *weak* in *Graces*, Faith can go over to *Christ* for the strengthening of them. If *corruptions* be *strong*, Faith can go over to *Christ* for the subduing, and conquering of them. And by making use of the merit, power, promise, *Spirit of Christ*, gets strength from

from him for the subduing of unruly lusts, untamed corruptions. "Why, will Faith say, Lord, thou hast promised to subdue my corruptions, and thou art able to subdue all to thy self, Oh! therefore set thy power against the power of my lusts. These sons of Zerviah are too strong for me, but not for thee: I am burdened with a dead heart, a hard heart, unbelieving heart, &c. But never was there heart so hard, but thou canst break it; never heart so dead, but thou canst quicken it. There is life enough in thee for all the sons and daughters of death in the world, oh! that therefore thou wouldst quicken me, that thou wouldst break me" — Thus doth Faith make use of Christ here for the subduing of corruptions.

And let me tell you, there is a speciall art, dexterity and skill which

which faith hath, whereby it forms such *conceptions* of Christ, as are ever *sutable* to the present necessity of the soul, whereby it gets more speedy relief.

1. If there be a *return of guilt* upon the soul, and burthen upon the conscience, Faith looks upon Christ in *blood*, Christ a Priest, a Sacrifice for sin.

2. If the soul labour under *ignorance*, Faith looks upon him as the great *Prophet* of the *Church*; and faith, Lord, thou hast taken upon thee to be the great *Prophet* of the *Church*, thou hast promised wee shall be all taught of God. Oh! therefore teach me, instruct me, &c. It is not so *sutable* to look upon Christ as a Priest, when we desire he should do the work of a Prophet.

3. If we be weak in grace, faith looks upon him as the universall fountain and principle of grace, one

Joh. 6. 45.

Isa. 14. 13.

Jer. 31. 34.

one who hath all fulness in him, able to fill a world of hearts with grace, though they were never so barren or empty; And so goes over to him for strengthening, &c.

4, If we labour under the pollution of sin, faith looks upon Christ as a refiner, a purifier, a purger of his people from sin. As one who came not only to be a Redeemer, but a refiner; not only a Saviour, but a sanctifier of his people, *Ephes. 5. 26. Tit. 2.14.*

Mal. 3.2.

5, And so, if corruptions be strong, faith looks upon him as a King, who is able to subdue and conquer unruly affections, and to bring every thing into subjection to himself.

Eph. 5. 26.  
Tit. 2.14.

God hath not only furnished Christ with fulness of supply to answer every need of the soul, but God hath given to Christ diversity of titles, that wee might conceive

conceive of him not only as a ful, but as a suitable good to every necessity of the soul. And God, having thus diversly represented Christ to our understandings, as a Prophet, a Priest, a King, a Refiner, &c. Faith doth form such conceptions of Christ, as are most suitable to the present necessity of the soul.

4. A fourth benefit for which Faith may be exercised in this Ordinance, is for deliverance out of temptations. Thou hast been long assaulted by Satan; thou hast felt the blows and buffets of Satan many yeers; God hath not only promised to support thee and succour thee in this condition, but God hath promised to deliver thee out of this condition Rom. 16.20. *The God of peace shall tread down Satan under your feet shortly.* Why now exercise faith to sue out these promises God hath made,

*Vnus filius  
sine peccato,  
nullus  
sine tentatione.*

1 Cor. 10.

13.

2 Cor. 12.

9.

Heb. 2. 18.

Rom. 16.

20.

made; go over to *Christ*, not only for strength and support in the condition, but for victory and deliverance out of it. These dayes, they are not only God's sealing, but God's performing dayes: God doth not only here put his seal to every Promise folded up in the covenant, but hee is ready here to make performance of the things he hath promised. And therefore go gather a catalogue of promises, which suits with thy condition, spread them before God, and here come sue them out in this Ordinance.

Thus you see the first grace which is to bee exercised in this ordinance, namely *Faith*. And I have shewed you, 1. what Act, 2. upon what Object, 3. for what benefits faith is here to be exercised. I have named foure, but here is not all; the Sacrament

*beloved  
Scripture  
promises*

*THS*

crament is the Seale of the whole covenant, and what ever particular benefits are folded up in the great draught and covenant of God, here you may exercise faith for the compassing and obtaining of them. Where ever there is a promise in the Word, there is work for faith to sue it out in this ordinance, which is the seale to all, &c.

By the way then, this may discover to us, where the fault is, when we return home, our faith never the more strengthened, our hearts never the more warm'd, our graces never the more nourished, our corruptiōs never the more weakened. It is a shrewd sign faith did not play its part in the mount. It is great suspition that your faith did *succumbere in conatu*, did faile and sink in the encounter. Faith was intrusted in this imployement to goe over to Christ for these bene-

benefits, and thy faith did faile in the undertaking; therefore God suspends the bestowing of these benefits, because thou suspendest thy faith.

A man may halt after his striving with God, and yet overcome, as *Jacob* did; but when a man's spirit doth halt in striving with God, when we doe not strive fully with God, there is little hope of prevailing. Well then, if thou see not the fruit and benefit thou expected to come into thy soule in the use of this Ordinance, charge thy faith with it, and bewaile the weaknesse of it: and for the future put it to its burden, let it have its full and perfect worke, and thou wilt then find the comfort and fruit of it. Never did faith touch Christ in any Ordinance, but virtue came from him. But so much for the first Grace—

2<sup>d</sup> Grace  
to be ex-  
ercised.

2. A second grace which is here to be exercised in the use of this Ordinance, and requisite to the sanctification of God in it, is *Repentance*.

The Sacraments they are the crucifixes of Christ, in which Christ is represented as crucified afresh before our eyes: the bread broken doth preach unto us the breaking of Christ: The wine powred forth doth preach unto us the Blood of Christ poured forth for our sinnes. And who is it that can with the eye of faith, look upon a broken Christ, but with a broken heart? a wounded Christ, but with a wounded spirit? a bleeding Christ but with a bleeding soule? God hath made in nature the same organ for seeing and weeping: And in grace hee who sees clearly, weeps throughly, *Lam. 3. 5. The eye will affect the heart.*

The

The Passeover under the Law  
was to be eaten with bitter herbs :  
So Christ, the true Passover, is  
here to be eaten with bitternesse  
of soul: as it was prophesied; *They  
shal look on him whom they have pier-  
ced, and shall lament, and mourne;  
first seeing, and then weeping, &c.*

Zach. 12. 10.

There is a twofold mourning,  
1. Historicall ; 2. Spirituall.  
1. Historicall mourning ; there  
is a naturall tendernesse in men  
and women, whereby their hearts  
doe yearn and melt to heare the  
relation, or behold the sight of  
some sad story. Such a one as *Au-  
gustine* confesseth he had when he  
read the sad story of *Dido*: and  
yet his heart was hard, he could  
not mourn for sin. Or such a one  
as they had, whom Christ blamed  
in the Gospel, who lamented the  
cruell usage of Christ out of  
naturall compassion only; to whom  
he

*Homini  
non est ne-  
cessarium  
ut Christū  
in ipsius  
passione  
deploret,  
sed magis  
ut seipsum  
in Christo.*

he faith, O daughters of Jerusalem, weep not for me. Of this the Father speaks, *It is not necessary you lament his passion, so much as your sinnes, which have caused his passion.* There is a kind of naturall tenderness in men and women, which yet is often joyned with hardnesse of heart for sinne. As an Historical faith, with spirituall unbelief, and an Historicall love, with spiritual enmity ; so a natural tenderness, with spirituall hardnesse of heart for sin.

2. There is a spirituall mourning, which ariseth from spirituall grounds and causes, and tends to spirituall ends. A sorrow which is caused by faith, looking upon heart-melting promises, or taking up heart-breaking considerations, or beholding a heart-softning object, by which Faith doth draw waters out of the fountaines of the soul for sin, as you have

have it, *I Sam. 7. 6.* they drew water (as out of a well) and pou-  
red it forth before the Lord. And this is that sorrow which is here to be exercised, which will melt and mellow the heart, and cause it to be more fruitfull in obedi-  
ience. Never doth the garden of graces better grow, then after such a showre of repentant tears. And therefore doth God pre-  
serve these springs in the soul, to water the seeds of grace, and make us more fruitfull, which it surely doth when they are Sun-  
shine - shewres, such shewres wherein the Sun appeares Christ is not hid from the eye of faith.

And, my brethren, here are many things in this ordinance, which if but looked upon with the eye of faith, will open all the springs of sorrow in the soule, and call forth all the wa-  
ters in him. *Bellarmino* he layes

G down

down twelve considerations to provoke sorrow, as the miseries of mankind by nature, the sad condition of the souls in Purgatory, and such like stufte. But we need not be beholding to him for such cōsiderations as these, to occasion mourning. Here is enough in the Sacrament presented to the eye of faith, to open all the Springs thou hast, and if thou had a fountaine of teares, to spend them all for sinne. We will name some particulars here which draw out mournings.

*Joh. 3. 16.*

1. Here is a discovery of the love and sweetnesse of God, in giving his Son to die for us. *So God loved the world, &c.* enough to caule us to mourne that ever wee offended. “ Oh that God should bee more tender to us then to his owne Sonne, not spare his Sonne that he might spare

“ spare us, give him to die, that we  
“ might live, poure the curse up-  
“ on him, that the blessing might  
“ bee poured on us ! O how  
should this affect us ! Who can  
think of this, and with-hold from  
teares ?

Qui tem-  
peret à la-  
chrymis ?

2. Here is presented to us the sufferings and breakings of Christ, enough to break our hardest hearts. 1. The sufferings of Christ, *in se*, in themselves, as those upon his body ; what breakings ? what woundings ? what scourgings ? what crownings, piercings, did he endure in his body ? and those in his soule : What conflicts and struglings did he undergoe with the wrath of God, the terrors of death, the powers of darknes ? Oh what weight, what burden, what wrath did hee undergoe, when his soule was heavie unto death ? beset with terrors, as the word signifies, when

πείναντος  
Vndequa-  
que tristis,  
valde tri-  
stis, Passor.  
Supra mo-  
dum dolens  
Scap.  
Obstus  
terrori-  
bus, Aris.

ως ει θρόνος  
Corāipatos  
tanguam  
grumi san-  
guinis.

יְהוָה  
Dan.9. 26.

he drank that bitter cup, that cup mingled with curses, which if Man or Angell had but sipt of, it would have sunk them into hell; Nay, it made him, who was God as well as man, sanctified by the Spirit, supported with the Deity, comforted by Angels, sweat such a sweat as never man sweat; drops, clods of blood, as the word implies.

2. Consider them *in Causâ*, as the meriting cause of all our good, the procurers of all our peace, salvation, &c.

He was wounded, that we might be healed; scourged, that we might be solaced; drunk the cup of wrath, a bitter cup, to procure all our sweet draughts: He was slain, saith *Daniel*, but not for himself; he was wounded for our transgressions, broken for our iniquities; the chastisement of our peace was upon him, and by his stripes

stripes are we healed, Isa. 53.5,8.

¶3. Consider them as *effectus peccati*, as the effects of our sin, as those things our sins brought upon him, and needs must this melt and thaw our Icie & stony hearts. Oh, will the soul say ! it hath been I who have been the traytor, the murtherer, my sins which have been bloody instruments to slay the Lord of glory. I have sinn'd, thou suffer'd; 'twas I that did eat the sowre grapes, yet thy teeth were set on edge; I have been thy death, yet thy death hath given mee life; I have wounded thee, yet thou hast healed me; yea, and even out of that wound my sins made, thou sent a plaster to heal mee. This consideration must needs fill the heart with sorrow, *Zach. 12.10.* *They shall look upon him whom they have pierced,* and how shall this sight affect them ? why, it follows, *they shall mourn,*

*Solvere gelicidium.*

Ezek. 18.

and be in bitterness of soal, as one in  
bitterness for their first-born.

They say, if one man kill another, and you bring the murtherer into the place, where the slain person lies, the dead will bleed afresh: Wee are the murtherers of *Christ*, and we come here to an Ordinance where *Christ* is represented in his blood, as broken and wounded for our sins. O! that our hearts might bleed! as he bleeds afresh to us; so that wee might bleed afresh to him. A Prince wil weep himself when the Page is whipped for him: but how should the Page mourn when the Prince is scourged for him? My brethren, there is infinite more disproportion between *Christ* and us, then between the Prince and the Page, the Lord and the slave. And how can we then look upon him as wounded, scourged, pierced, for us, & not be affected with, afflicted

afflicted for our *sin*, the cause of it. *Bernard* saith, \* *It thou would be conformable to Christ (in the Sacrament) as thou beholdest a broken & a bleeding Christ, so labour to behold him w<sup>th</sup> a broken bleeding heart.* Look on him in this *Ordinance*, as *Mary* looked upon him on the *Cross*, when *Simeon's* *Prophesie* was fulfilled, that a *sword* should pass through her *soul*; *Luke 2. 35.* for then indeed did a *sword* pass through her *soul*, when she saw him pierced on the *cross*: so when you see him pierced and broken in the *Sacrament*, which is the lively representation of *Christ* broken, Oh, that then it might be as a *spear* to our *hearts*! as a *sword* to our *spirits*, that we by our *sins* have wounded and pierced him!

This is the second grace to be exercised in this *Ordinance*. And beside these two, there are many

\* *Si vis ip-  
sum cognoscere, sicut  
se fregit,  
ita te fran-  
ge.*

many more to be exercised here, *viz.* Our love to God, our hungering and thirsting after *Christ*. There is that in *Christ* represented to the eye of faith in this Sacrament, that calls out for all the affections, dispositions, and desires in you; You cannot see *Christ* here, but it will make every grace within you stir, every disposition within you to move, every wheel go. Who can see him but love him, who is so exceeding lovely? Who can see him but prize him, who is so exceeding precious? Who can see him but desire him, who is so exceeding desireable? Who can see him but delight in him, who is the joy and delight of the soul? You cannot possibly see him here, but all the powers of the soul will be up. 1. Your judgements to prize him, your wills to choose him, and make a new match with him

him; your affections to love him, embrace him, delight in him. And the clearer your sight is here of *Christ* by faith, the more will your hearts be stirred, your spirits moved. Men that sit here as logs & lumps of clay never stirred, never taken up, they see not *Christ*, they see no higher then the table, the Bread and Wine, and therefore dead and sensless. Oh! but if if one crevise of your hearts were opened, to let in but one beam, one glimpse of *Christ*, it would set you all on a burning heavenly fire, this would warm you indeed. But besides these graces to be exercised, there is required some demeanours in the soul in this Ordinance, if we would sanctifie God in it.

1. An humble and holy reverence, which is the fruit of that dread and fear of God which is in the heart. There is abundance of

of lightness, looseness and vanity in the spirits of men by nature. And the Majesty and dread of that great God, with whom we have to do in this Ordinance, must consolidate, and make our spirits weighty in these great Ordinances. The Sacrament is called an *Eucharist*, it is a gratulatory service, and God is fearfull in praises, *Exod. 15. 11.* which hath speciall respect to the affection wherewith you are to praise him.

*euχαρισία,  
grata bi-  
neciiorum  
recordatio.*

2. There is required a discharge & dismission of all worldly thoughts and busineses. When *Abraham* went up to the Mount to sacrifice, he left his servants in the valley. Thou art now to go up to the mount, where God appears. Oh ! leave all your servile affections, your worldly thoughts in the valley. And if any enter, do as *Abraham* did by the Birds that would have eaten up his sacrifice,

crifice, chase them away; do by them as you do by straggling beggars, give them their pās, and send them away.

In the Temple, though there was so much flesh for sacrifice, yet there was not one Flie appeared stirring; oh that it might be so with us this day! that not one thought might arise upon our hearts, unsuitable to the place and work in hand. It is a thing unbecoming these great imployments, to have our hearts and thoughts taken up with other businesſes; what have you to do here with your shops, your bags, your chests? What have you here to do with things of this world?

Oh make not this place an Exchange, a *Shop* for merchandize, men are not able to do *business* in a crowd, nor you so great a business as this in a *crowd* of thoughts. But this is the misery, you are

*servants*

Quid proficit si meditationes  
tue in lege  
Desint?  
& ipse in  
se ipsis sine  
lege sint.  
Bern. in  
Cant.

servants and slaves to the world at other times, and therefore the world will master you now. If you pass over your hearts to the service of the world at other times, the world will make you serve it now. Because you have not spirituall hearts in your temporall employments, therefore have you carnall hearts in your spirituall employments. The lesse of the Sabbath in the week, the more you shall find of the week in the Sabbath. The lesse spirituall you are in affairs of earth, the more carnall you will bee in the employments of Heaven. This is certain, if the world once take your heart, it will take your head also. I say, if ever the world leaven your hearts, it will also poyson your heads; it is a leaven diffuseth it self through the whole man. And therefore as Christ said of the leaven of the Pharisees,

Take

Take heed of the leaven of the Pharisées, b. e. hypocrisy: (for if once the heart be leaven'd with that, it will soure the head: if the Principles are unsound, then are the purposes also, and performances too, &c.) So I say here, beware of the leaven of worldly-mindednesse, if ever you would sanctifie God in this ordinance. Beware of that, this will soure the soule, and make all you doe to be carnall and fleshly. I tell you, if you be servants to the world at other times, the world will cōmand and master you now. Thus much shall serve for the second geneſall Head, *what is required in the time for the sanctification of this ordinance.* We come to the third.

To the sanctifying God in an Ordinance, is required ſomthing after. And

That now which is required afterward, is, That you labour to  
fee

see the fruit of this ordinance to run downe through your lives. Thou exercisedst faith, labour to see thy heart more established in assurance of pardon. See thy graces more strengthened, thy corrupti-  
ons more weakned. I will name onely two things which are to follow the performance of this ordinance, if ever you would sanctifie God in it:

1. *Thankfulnesse;*  
2. *Obedience.*

1. *Thankfulnesse* : Returne home now, as thy heart full of the benefits of the *Lord*; so thy heart full of praises to the *Lord*. Angels employments are most fute-  
able to Angels' food: thou hast had Angels' food, and let thy heart returne Angels' retributi-  
on, praise and thanksgiving. If God doe but feed your bodies, there is none, I hope, such beasts, as will not return the retribution  
of

*Gratiae  
nullum cer-  
tius signum  
quam gra-  
tie. Aug.*

of praises : And will you be flow and backward to it when he hath fed your souls ? Shall we blesse God for a *Crumb*, and not for a *Christ* ? Other mercies are but crumbs in comparison of this rich mercy , and shall our hearts favour them so much, & not relish these ? \* Other mercies he gives to his enemies, wicked men may run away w<sup>th</sup> the greatest *portion* of belly-blessings ; but these hee only bestowes on his friends: and shall we be unthankful for them ? How ever *carnall* men are most taken with carnal things; yet sure I am, those who are *spirituall*, as they are most apprehensive of spirituall wants ; so the greatest *layings* out of their spirits in thankfulness, is for spirituall enjoyments. What's corne and wine, &c. to this ? This is a mercie in which all other mercies are folded up, the *summum genus* of mercie,

\* *Divitiae  
dantur,*  
1. *Bonis,*  
*ne puten-  
tur mala.*  
2. *Malis, ne  
putentur  
bona.*  
3. *Multis, *ne puten-  
tur magna.**

*Quid tibi  
sufficit, si  
Christus  
non suffi-  
cit? Chri-  
stum babes,  
omnia ha-  
bes.*

*Omne bonū  
aut ipse est,  
aut ab ipso.*

*Aug. de  
dott. Chri.*

cy, the top-mercy. Goddoth emi-  
nently contain al other comforts,  
and therefore in the want of all  
he can cheere the heart, *Hab. 3.*  
7. So Christ doth eminently  
contain all other mercies, and in  
the want of all, Christ enjoyed,  
is exceeding great reward. Nay,  
all mercies are not onely folded  
up in him, and intail'd to him, but  
he sweetens and sanctifies every  
mercie. Let us then return home  
as full of the blessing from on  
high, so full of praises to the most  
high. Thankfulnesse is the great  
grace to bee exercised in, and  
thankfulnesse is the great grace  
to be exercised after; and there-  
fore while the present sense of  
this mercie warmes your hearts,  
let the heat of it burst forth into  
thankfulnesse towards God; it is  
the most *sutable* service, and the  
most *sutable* time to returne it.  
The best time to have *thankfulness*  
in

in our hearts, is when we can look there, and finde the mercy for *wch* we praise him also. The best time for praises and thankfulness in our mouths, is when wee have the blessing in our *hands*. Well then, all you who are right partakers of this Ordinance, summon up your hearts to return thankfulness to God. And let your thankfulness carry some *proportion* with the *mercy*. The mercy is great, do but measure it in all the dimensions of it, how high? how deep? how broad a mercy? pardoning, purging mercy, and how long? even to all eternity; And as the mercy is great, so should be the praises. (The more a man's *apprehensions* are enwidened to conceive of the vastness and greatness of the mercy, the more will the affections be enlarged to praise him for it. There was never man that did know the *preciousness* of

H Christ,

Christ, and his own need of him, in respect of pardon, purging, and his own unworthiness to partake of so glorious a mercy, but had his heart mightily enlarged to praise God for it. This is that then which God expects at your hands, after he hath *filled* you with the *blessing* of Heaven, that you should return *praises* to Heaven. Though hee doth not reap where he doth not sow, as that idle servant charged him; yet where God *sowes* blessings, hee expects to *reap* *praises*. Where there is a *flood* of mercy, hee looks for a *stream* of thankfulness. Oh! then let us proportion our returns to our receits, let us set up monuments of praise in our hearts and lives for this great mercy; Say with *David, Bless the Lord, o my soul, &c.*

*Psal. 103.*

2. The second thing required after this Ordinance, is obedience and fruitfulness. That now for the time

time to come, you should apply your hearts to walk more worthy of God unto all manner of pleasing: 1. That we should have our hearts further set against sin: 2. That we should have our hearts further strengthned to service.

1. Get your hearts now further set against sin. Oh! let your souls say, "Hath God been so gracious, as to renew and confirm my pardon, and shall I again dishonour him? Hath hee wiped off my former scores, and shall I run on afresh to offend him? Hath hee taken off my former burthen, and cast it on the back of his dear Son, and shall I again lay more load upon him? Hath he spoken peace to me in his Ordinance, and shall I again return to folly? No, far be it from me. I have washed my feet, how shall I again defile them? I have put off my coat, how shal I again put it on?"

H 2      " faith

*2 Pet. 2. 22**Isa. 30. 22.*

“ saith the Christian soul. Prophane men, they do by their *sins*, as the *Serpent* with his *poison*, lay it aside when they go to *drink*, but afterward *take it up*: Or, as men do with a *garment*, put it off at night, but put it on in the morning. And this is fearfull, to return with the *dog to the vomit*. But God’s people cast them away, as a *menstruous* rag, never more to have to do with them.

2. Get your hearts further strengthened to service. Here is in this Ordinance a *mutuall sealing* of Covenants between God and *you*. As God *seals* to thee, so thou *seals* again to God. God *seals* to the first part of the *Covenant*, *pardon*, *mercy*, *grace*; and thou *seals* to the second part of it, *service*, *subjection*, *obedience*: God *gives Christ* to thee here in this Ordinance, and thou *gives thy self* back again to Christ. As there

there is matter of *bountie* from God to thee, so there is matter of *duty* from thee to God ; God here in *bounty* bestowes Christ upon every humble, broken hearted and believing receiver : They take him, and *re-give* themselves back again to him for subjection and obedience. There was never any soul, to whom God said in this Ordinance, *I am thine*, whose hearts did not echo again the same to God, Lord, *I am thine*. This *head* is thine to contrive thy glory, this *hand* is thine to work for thee, this *hart* is thine to love thee, He that fayes, *my beloved is mine*, fayes again, and *I am his*; Cant. 2. 16. Let us then labour to see our hearts further strengthened to service ; let this inable thee to walk :

1. More strongly ; The Sacra-  
ments are our *spirituall* baitings  
and refreshments which God af-

H 3 fords

Cant. 2. 16

ford us to strengthen us in our journey to Heaven: They are spirituall meat & drink to strengthen us in the performance of al spirituall obedience; such meat as will not only *enable* a man to work, but to *work* more strongly. And 'tis to be feared, that they who are never the stronger for service, feed not upon the *substance*, but upon the *shadow*, they feed upon the elements, but never *tast* of Christ the staff of nourishment; and tis true here, the meer *element* is no *nourishment*.

*Purum ele-  
mentum  
non est ali-  
mentum.*

*Psal. 119.*

2. More willingly and cheerfully; *Then shall wee be able to run the wayes of God's Commandements*, when God once here enlarges our hearts. It is said of *Jacob*, that when he had been *refreshed* with the presence of God, he plucked up his feet, and went on cheerfully. So here, when the soul hath been *refreshed* with the presence of

of Christ, he will be able to walk  
more cheerfully in the wayes of  
God. The food we feed upon is  
Angels' food, and will enable us to  
Angels' imployments, *i.e.* to do  
our work with an Angel's spirit,  
with all alacrity, cheerfulness,  
joy and delight; though not in  
the same equality, yet in the same  
quality, though not in the same  
measure, yet in the same manner.  
And thus much for the second  
generall, *viz.* How we must san-  
ctifie God in an Ordinance.

Wee will now come to the  
third generall, which is the Rea-  
sons why, *Who ever have to do with*  
*an Ordinance of God, must sanctifie*  
*God in it.* *1. Reason.* Because God com-  
mands it. God saith hee will be  
sanctified; and God's will is our  
law. God doth not only command  
the substance; but the circumstances;  
not only the matter of worship,  
but

*Siquid bo-  
ni triflè  
feceris, fit  
de te magis  
quam à te.  
Prosper.*

Isa. 66. 3.

but the manner: And though the matter be good, if the manner of performance be naught, God doth not regard it. You see what hee saith to the Jewes, *He that sacrificeth, is as he who killed a man, and bee that kills the Lamb, as if he cut off a Dog's head, and he who burneth incense, as hee who blesseth an Idoll,* Isa. 66. 3. These seem strange expressions. What, were not these such duties as God commanded? Doth not God command sacrifice? &c. Yes, but because they did them not in that manner God commanded, therefore were they abominable to him. If therefore thou givest God the bulk of outward performance, without the spirit of devotion, thou deals by him as Prometheus by Jupiter, who did eat the flesh, and present him with nothing but bones, covered over with skin; Or, to use the Scripture phrase, *you compass God with*

with a lie, Hos. 11.12. Thou gives him the *shell* of outward performance, but not the *kernell* of inward devotion: thou gives him a *body* without a *soul*; And as the *body* without the *soul* is dead and stinks, so doth that *service* which wants the *spirit*: As God's *will* doth command *service*, so *our will* and *affections* must perform *service*. Though *our will* must be no instrument of *devising service*, yet it must be an instrument in *performing service*. Though God will not own *will-worship* in regard of *prescription*, yet he will own it in regard of *performance*, and none else.

Thus you see God commands it, and therefore, &c.

2. *Reason*. Because otherwise wee get no good by this *Ordinance*, no good of *Comfort*, nor none of *Grace*. If indeed the *Sacraments* did *ex opere operato*, confer

Hos. 11.12

*Impiū Pe-  
trām lam-  
bunt, sed  
indē nec  
mel, nec o-  
leum su-  
gunt, &c.  
Ambr. Ser.  
dc cana.*

fer Grace ; or if that this Sacra-  
ment were an Instrument for the  
begetting of Grace in graceless  
hearts, then might you get good,  
though you came unpreparedly.  
The word, it is set up for that end,  
to be the instrument of regenera-  
tion ; and therefore, though you  
come unpreparedly thither, yet  
you may be wrought upon there,

\**Nemo bo-  
nus qui  
non ex ma-  
lo bonus.*  
Aug.

\* Many that have come to the  
Word with purpose to scoff, to  
taunt, to deride, nay, to insnare  
and accuse, who yet have been  
wrought on there, and sent away  
other men. Were the Sacra-  
ments set up for such an end, to  
beget grace, where there is no  
grace, then might you get good,  
though you come unprepared-  
ly and unsanctifiedly thither ;  
but as I have told you, it was  
never set up for such an end :  
here its true, *habenti dabitur*, to  
him that hath shall be given ; he  
that

that hath grace shall in the exercise improve his graces, but he that comes graceless hither, goes graceless away, nay, worse then he came, which is the next Reason.

3. *Reason.* Because otherwise we get much hurt.

The Ordinances are not idle, but operative, they either work for *life*, or they work for *death*. As *Paul* said of the *Word*, it was the favour of life and of death; so I may say of every Ordinance. There is never a time you come to hear the *Word*, but you are set a step nearer heaven or hell: so never a time you come to receive the *Sacraments*, &c. The *fruit* of the tree of Knowledge of good and evill might be *wholsome* in it self: yet *Adam* did eat his death, when he tasted of it contrary to God's command. So here the *Sacrament*, though in it self it be good,

good, yet it becomes the bane and destruction of those souls, who partake thereof unworthily: As the Ordinances of God are precious things when God is sanctified in them; so they are costly things, when prophan'd. *Hezekiah* knew this full well, and therefore hee prayes, *Now the good Lord pardon all those who come to seek the God of their Fathers, though they are not prepared according to the preparation of the Sanctuary*; he saw the danger of the unsanctified use of Ordinances.

To be short, it will bring upon thee, 1. Corporall hurt; you see this in the *Corinthians*, 1 Cor. 11. 30. *For this cause many are weak and sickly among you, and many are fallen asleep.* It was some Epidemicall disease, *flagellum inundans*, some over-flowing scourge, whereby God swept away many, in all the quarters of the Church; and will you

you know what was the ground, what was the reason of it? The *Apostle* tells us; that in the beginning, it was for this cause, *viz.* the prophanation, or unsanctified use of this Ordinance, there was *mors in olla*, "death in the cup," they partaken of the cup of the Lord unworthily, and drank their own death in it; the cup of life was become a cup of death, the blood of pardon a cup of guilt.

2. Spirituall hurt; though God do not break out in visible judgments upon the *carkasses* of men as formerly, yet the curse of God eats secretly into the *consciences* of men. You cause God to give you up to blindness of minde, hardness of heart, and these are curses with a witnes; the curse of curses is a hard heart.

3. It puts you in danger of eternall judgement. The *Apostle* tells you so, *1 Corinth. 11. 29.* verse.

Hee

\* Melius erat mola asinaria collo alligata mergi in pelagus, quam illotam conscientiam de manu Domini buccellam accipere. Ambr. de cena. Applicatio of the second Doctrin.

He that eats and drinks unworthily, eats & drinks his own damnation: Better, saith \* Ambrose, that a milstone were tied about thy neck, and thou cast into the midst of the sea; then to take the least bit of bread, or drop of wine from the Minister, with an unsanctified heart, and polluted conscience. And thus much for the doctrinall part, wee will now come to the application.

Use 1. If so, that whoever hath to do with an Ordinance must sanctifie God in it; and that there is so much required before, so much in the time, so much afterward; Oh ! how few then shall we finde, that sanctifie God in this Ordinance? Some there are, who openly prophane this Ordinance, some who steal a draught of damnation to themselves, your close and civill men; this is the difference, where the common prophane man goes to hell

hell the plain road way, this man steals to hell behinde the hedge ; And indeed, the best of men do not sanctifie God as they ought in them. Alas, what preparation before wee come upon these Ordinances ? What exciting and stirring up of our graces ? What exercise of grace here ? Faith, Repentance ? What thankfulness ? What obedience afterwards ? Where is the fruit of so many Sermons, Sacraments ; have they not been like rain that falls on the rocks ? Are not all these like so many clouds which pass over our heads, and leave never a drop of moisture behinde ? Are wee not like Pharaoh's lean Kine, never the fatter for all our feeding ? Are we not like men sick of an Atrophy, who, though they feed upon never so good nourishment, yet they grow not thereby ? Do wee not shame our meat, discredit those

So much so  
much too often

those heavenly dainties, that we  
thrive no more by them? Other  
ages, like *Leah*, were bleer-eyed,  
but fruitfull: ours like *Rachel*,  
beautifull, but yet barren: Wee  
answer not God's care and cost  
towards us; we profit not; wee  
grow not; and what's the reason?  
Because we do not sanctifie God  
as we ought in these Ordinances;  
therefore are we so weak in faith,  
therefore so feeble in grace; ther-  
fore corruptions so strong in us:  
they who look the Ordinances  
should be means for the perfect-  
ing of their sanctification, they  
must labour to sanctifie God in  
them.

*Vse* 2. Is it so? Then it be-  
hooves us to enquire, whether we  
have sanctified God in these Or-  
dinances. Wee have to do with  
God's Ordinances daily, you see  
God requires, who ever have to  
do with his Ordinances, should  
sanctifie

sanctifie God in them. Let us then ask the Question of our selves: Have I sanctified God in this Ordinance? I have often come to the Sacrament, but have I sanctified God in it? Now you might know this by looking over the things: 1. Precedent: 2. Concomitant: 3. Subsequent. But at this time I shall follow this method: Would you know whether you have sanctified God in this Ordinance; see then, whether you have observed: 1. God's order: 2. God's rules: 3. God's ends; and this before your coming. 2. whether you have exercised God's graces in the time. 3. whether you have returned with God's quickenings, God's enlargements, God's inamlements afterward.

I. See whether you have observed God's order. Now God's order is this, to justifie a man, put on him the Wedding Garment;

I to

to sanctifie a man, to beget him anew before he bring him on this Ordinance. 1. Art thou then justified? Hath God given thee an interest in Christ? Hath he discovered thy sins to thee? Hath he humbled thy soul under the sense and burthen of sin? Hath hee revealed to thee what footing and ground there is in the Word, for receiving graceless persons to life? Hath he cleared to thee the truth, fulness, freeness, goodness of the promise? Hath he brought thy soul over to assent to the truth, imbrace the goodness, rest upon the firmness of it; and to bring all this home to thy own soul? Thou art a man who art justified, and God calls thee hither to put his Seal to thy Evidence, that thou mayest be assured for ever, that Christ is thine, and thou Christ's.

2. Art thou a man sanctified, renewed, regenerated? Hath God

wrought a through, an universall, spirituall change ; I say spirituall, not a partiall, morall, formall change, but a spirituall reall universall change. That thou hast a new judgement, new will, new affections ; Whereas before there was disagreement, now there is a blessed conformity between God and thee in all things ; thou seest as God sees, loves as God loves ; thou differs as much from thy self, as if another soul lived in the same body ; thou wert once darkness, now light in the Lord ; once dead, now alive ; once blinde, now seest ? Thou art a man whom God calls hither to strengthen and nourish his own work in thee. As the maid whom Christ raised from death, hee said, Give her meat ; so Christ having raised thee from the death of sin to the life of grace, hee calls thee hither, that thou may have meat for the

nourishment of spirituall life in thee ; and this is God's order.

2. You may know whether you have sanctified God in an Ordinance, if you examine, whether you have observed God's rules. Now the grand rule is Preparation, which lies in two things :

{ 1. In Examination.

{ 2. Excitation of our graces.

1. Examination, *1 Cor. 11. 28.*  
*Let a man examine himself, and so let him eat, &c.* which examination is more generall or more speciall.

1. More generall, of all our sins ; those before, and those after our effectuall calling.

2. Of our Graces. 1. What knowledge of God : 2. What faith: 3. what repentance: 4. what love: 5. what hunger & thirst, &c.

2. It is more speciall : 1. how the soul hath carried it self under former *Sacraments*, & in particular since the last *Sacrament* : what good

good it hath gotten ; what more strength of faith ; what more weakening of corruption ; what more increase of grace ; what more ability to serve God ; and what evil it hath done ; all which should be set on upon the soul, with the many aggravations, being sins against vowes, promises, against covenant, which doth add much guilt to sin, and double the offence.

2. The soul is to examine it self, how it stands for present ; what aptness, what fitness for the duty ; what Sacramentall sorrow ; what faith to close w<sup>th</sup> God in the present offer, what fitness to joyn w<sup>th</sup> its fellow-members in holy communion and love ; what hungring and thirsting after Christ in this Ordinance ; what spirituall appetite ; what present disposition of soul to renew bonds and covenants with God in this Ordinance.

Of these and the like are we to

examine our selves; that's the first.

2. There is required *Excitation* of our graces, that wee stir up our faith, our repentance, our hunger and thirst, &c. 1. Our faith to close with a new offer of Christ: 2. Our repentance to mourn afresh: our hunger and thirst after Christ tendered here. These are God's rules, and if observed, God is sanctified; and that is the second.

3. You may know whether you have sanctified God in this Ordinance, if you examine whether you have observed God's ends. Now God's ends are many; *viz.* 1. to glorifie God: 2. to get strength against our corruptions: 3. to get increases for our graces. But I shall only name one, set down by the Apostle, *1 Cor. 11. 23.* *Do this in remembrance of mee.* Christ did a great work for us, and hee is desirous

rous it may may not be forgotten ; He hath taken care it should be remembred both in heaven and in earth. As he remembers it in heaven, it being a part of his intercession for us there, to represent his blood and sufferings before God ; As under the Law, the Priest, when he had offered the sacrifice, was to go with the blood before the Altar and Mercy-seat, and shew it to the Lord : So Christ, having offered himself a sacrifice, presents his blood within the vail, appearing in the presence of God to intercede for us. And as hee hath taken care to remember it in heaven ; so he hath taken care to keep it in remembrance on earth. And therfore he hath set up this *ordinance*, to shew forth his death, to put us in mind of his sufferings : & chargeth us to do this in remembrance of him. And when we observe this end truly & right-

Heb. 9. 24.

\* *Quod cor  
non facit,  
noa sit.*

rightly as wee ought, then do we sanctifie God in this Ordinance; I say truly and rightly, for every remembrance will not serve the turn. 1. It must be a cordiall and hearty remembrance; wee must remember him with an affected heart; in Religion, \* what the heart doth not, is not done: Many remember him in a bare historiall way; to recount his sorrows, and yet their heart not affected. It is not enough to remember Christ in the head, but you must remember him in the heart; words of knowledge imply affection: It must be cordiall. 2. It must be a gratefull and thankefull remembrance; and there is great cause; it is the top-mercy, that which purchased all for us; Look on all coming swimming in a stream of blood; See upon all your mercies ingraven, The price of blood; and you will

will see great cause to be thankfull. 3. It must be a mourning bleeding remembrance : So to look on him pierced, as to be pierced ; on him wounded, as to be wounded, &c. And indeed, who can look upon Christ in blood ; who can behold what he hath suffered, and conceive himself to be the actor of all this, and yet the sharer in all the fruit and benefit ; for though we were actors of it, yet hee put us not out of his Will and Testament ; he did not except against us in the partaking the fruit of it : who can thus behold him, but must weep over Christ, as the old Prophet over the other ; alas my brother, alas my brother ! so, alas my CHRIST, alas my CHRIST. 4. It must be a crucifying remembrance ; such a remembrance of Christ crucified, as crucifies our sinfull affections, our lusts and corrupti-  
ons.

*Pro me  
Dei filius  
jugulatus,  
& iterum  
me peccare  
dilectat.*

ons; as deals by sin, as sin hath dealt by Christ; kills sin, as sin hath killed Christ; Oh! say, shall I give life to that which hath been the death of Christ? shall I cherish that hath killed Christ? shall I take pleasure in that hath been so bitter to Christ? shall I count that light which hath been so heavy to him? shall I love and bosome the knife hath killed my husband? Under the Law, if an Ox goared a man, the Ox was to die; and shall sin kill Christ, and shall it not die for it? such a crucifying remembrance it must be, as makes us take up weapons against sin; And he that thus remembers Christ, observes God's end; and hee who observes God's ends, doth sanctifie God in his Ordinance.

Well then, would you know whether you have sanctified God in this Ordinance; see if you have obser-

observed God's order, God's rules, God's ends, before you come; and so much for the first.

2. Would you know whether you have sanctified God in this ordinance, see if you have exercised God's graces in the time; what those are, and how to be exercised, I have shewed at large.

3. See whether you do return home w<sup>th</sup> God's quicknings, with God's enlargements, w<sup>th</sup> God's inablements? are you more humble? more serviceable? Are you more thankfull? Do you find corruptions weakned? your graces strengthened? Doth your indeavours afterward answer your care and conscience before? Is your heart set further against sin? Are the wayes of God more lovely to you? Are your souls knit nearer to God, your spirits more inflamed with love of him? These are plain demonstrations that you have sanctified God in this ordi-

nance, and that God hath sanctified it to you. But now on the contrary, let me tell you: 1. If thou hast broken God's order and method; that thou hast come hither in a graceless, Christless condition; the soul never yet awakened to see sin, and be humbled for it. Thou knowst what sin is in the Catechisme, but dost not know what sin is upon the conscience; Thou canst tell mee what faith is in the book, but art not acquainted with the working of it in thy soul; and what repentance is, but yet a stranger to it; The day is yet to come wherein thou set thy self to mourn, and break thy heart for sin. Where are the chambers? where the closets? where the bed-sides? that can bear witness of thy mourning for sin? And yet dost thou come? Thou breakst God's order, and so art a prophane of this holy Table. 2. If thou breakst God's rules, that thou dost

not prepare thy self by examination and excitation of thy graces, but rushest into God's presence, breaks in upon this Ordinance, without any suitable affections to it, thou art a prophaner of this Ordinance, &c. 3. If thou dost not observe God's ends, but comes hither, as many do: either to avoid scandal, or the censures of men; or, for custome, or, for fashion sake; because others come, therefore thou wilt not stay away; or (which I cannot express with abhorrencie and detestation enough) because thou shalt sit at thy Master's table that day, and go into the fields afterward. Thou art a prophaner of this ordinance; And, Oh! that we had some *Tirshatha* to drive these away: Wee read in *Ezra* 2.61,62. that *Tirshatha* would not suffer the sons of *Kosse* and *Barzilli* to eat of the holy

holy things, because their genealogies were not found registered among them: If thou be not in the book of life, if thy name be not written in the genealogies of the *Saints*, thou art not fit to come.

In the want of coercive power to fence this Ordinance, give me leave to put a few places to you to consider: The first is in *Titus* 1. 15. *To the unclean all is unclean.* the second is in the *Proverbs* 21. 27. *The prayers of the wicked are abomination.* The third, *Psal. 66.* 18. *Hee that regardeth iniquity in his heart, &c.* though hee never come to act it in this life, *God will not regard his prayers:* The fourth, *Psal. 50. 16.* *What hast thou to do, to take my covenant into thy mouth, and hatest to be reformed, &c.* And if this will not prevail, reade and tremble, thou prophane person, *1 Cor. 11. 29.* *Hee that eateth and drinketh unworthily, &c.* Hee is

is made guilty of Christ's death, as *Pilate, Herod, Judas, the Soldiers* were; Hee eats and drinks damnation to himself, and for this cause many were sick, weak and fallen asleep; And to this adde the example of the unbidden guest, who came without a wedding Garment, it fared ill with them that came not, but worse with him; which tells us, an unsanctified presence is worse then a prophane absence; But yet wilt thou adventure? dost thou finde any thing in the Sacrament to incourage thee to come? Let us look upon it under the severall names and notions, under which it's presented.

1. Its called a Seal, and is the Sacrament any incouragement to thee under this notion; unto whom the Word doth promise nothing, the Sacrament seals nothing; but the Word promiseth

no-

nothing to unregenerate men. All God's Word is against thee, nothing for thee, and therefore here is but poor incouragement; the seal annexed to a Deed, doth confirm it to none, but such to whom the Deed was made: So here, the Sacrament being the seal of the Covenant, belongs to none, but those to whom the Covenant is made. Now art thou out of Covenant, one that hath no interest in Christ? thou hast nothing here.

3. Its called a Communion:  
 1. A Communion of the members, one with another : 2. A communion of the members with the head. Now, till thou be united to Christ, thou hast nothing here; Christ derives influence onely to branches, life onely to his members; \* hee must be in the Son, that hath life from him; he that hath the Son hath life, and he that hath not the Son hath not life.

3. Its

\* *Qui vult  
vivere in  
capite o-  
portet esse  
in corpore.  
Caput cor-  
poris sui  
caput, non  
alieni.*

Q3. It's called a Supper, the Lord's Supper. Now, is this any incouragement for thee to come, who art a prophane person?

There are three things requisite in the persons that goe to a supper :

Life.

Appetite.

Apparell.

1. *Life*: Dead men cannot feed; Christ never spread his table for dead men; if thou be not alive, thou art not called hither to feed.

2. *Appetite*: What shall they do at a supper that have no stomach, no appetite? and what do you here, who have no hunger, no thirsting after Christ, you that never apprehended what the want of Christ, nor never knew the worth of Christ?

3. *Apparell*: No man will go naked to a Feast; your apparell here is the Wedding Garment; Christ for justification, Christ for sanctification; and he that came

K with-

without this, you see what became of him ; it had been better he had stayed away ; it fared better with them then with him. An unsanctified presence will be found as bad as a prophane absence : Those that draw neer to God in an *Ordinance*, and do not sanctifie God in it, God will be sanctified upon them ; And that is the third and last Doctrine which wee now come unto, *viz.*

Doct. 3.

God will be sanctified upon every one who do not sanctifie him in his *ordinances*. In the prosecution of which, wee will shew,

i. What is meant by God's sanctifying himself on men.

ii. Why God wil sanctify himself on those that do not sanctifie him in Ordinances, and so wee shall come to application.

iii. For the first, What is meant by God's sanctifying himself on a man.

For

For the answer of which, I conceive that place w<sup>ch</sup> I named in the beginning, *Ezek. c. 28. v. 22.* will afford us some help; when I have executed my judgments on her, then will I be sanctified in her.

Upon which *Jerome*, \* God is sanctified in the punishment of offenders: so you see it in the *Text*; God's punishment of *Nadab* and *Abihu*, was the occasion of the word; *I will be sanctified*.—

2. Then God doth sanctifie himself on men when hee inflicts corporall punishments upon men for prophaning his Ordinance: as you see here, and the like; *1 Cor. 11. 29.* For this cause many are sick, &c.

3. God sanctifies himself on men, when hee inflicts spirituall punishment upon men, &c. viz. security, blindness, hardness; when men do not walk suitably to the light of Ordinances; hee takes a

\* *Sanctificatio Dei est pena peccati.*

way either light or sight, either ordinances or men's eyes, that seeing they might not see, — &c.

3. God doth sanctifie himself on men who prophane his Ordinance, when he doth inflict eternall punishments upon men; this see in the *1 Cor. 11. 29. Hee who eateth and drinketh unworthily, eateth and drinketh damnation to himself*; that which for the present makes him obnoxious to damnation, and shall in the end fix him in flames, lay him in hell, if he do not repent; yea, and the deepest cellars in hell, are for them who have lived in a prophanation of Ordinances. And this in brief shall suffice to tell you what is meant by God's sanctifying himself upon men.

We come to the second thing propounded, what are the Reasons God doth sanctifie himself on those that do not sanctifie him in Ordinances.

I. In

Reas. I.

1. *In terrorem*, for the terror and dread of all prophane persons, that when you hear how God hath punished others, who have prophaned the Ordinances of God, you might tremble, and not dare to prophane them. If God should only threaten, and should not sometime execute his displeasure upon such as were prophaners of his Ordinances, men would not fear to prophane them. They would but make children-play of all the threatnings of God, as they did in 2 Peter 3.3. *There shall come in the last day, impudent, scoffers, such as shall make children-play of all the threats of God, and look upon them but as harmless Bug-beares, to keep them in awe only: But when God doth back a threatening with a punishment, as you see hee did here in the Text, and on the *Corinthians*, this strikes dread into*

K 3 the

Reas. 2.

the hearts of prophane persons.

2. God doth it in *cautionem*, for warning, That others ~~misery~~, might be our ~~misery~~, others woes might be our warnings ; others sufferings might be standing Sermons to us, preaching this lesson, to beware of the like sin, lest you share in the same punishment ; therefore God punishes sinne in some, \*that others might beware ; *Deut. 29. 20.* *And those which remain shall bear and fear, and do no more wickedly, &c.* *Lot's wife was turned into a pillar of salt, to season thee, saith the Father : Beware of back-sliding.* *Moses was denied entrance into the Land of Canaan for his murmuring and unbelief, that thou might beware : David was punished for his uncleanness, that thou might take heed : The man was stoned for gathering of a few sticks on the Sabbath day, to teach us to beware of prophaning the*

\* *Nem alienos grasse tur peccatum.*

*Vt te con- diret.*

the Sabbath. *Jerusalem* was destroyed for her Idolatry, *Babylon* for her pride, *Sodome* for uncleanness, the old world for drunkenness, that these might stand up as warnings to us. As the Apostle shewes at large, *1 Cor. 10. 5.* to the 12. *Let us not be Idolaters, as some of them were, &c.* All these things happened them, for ensamples and admonition to us. We may well say of all, *Lege exemplum, ne exemplum sis,* Read the example lest thou be made an example. Reade the example of *Pharaoh* destroyed for his oppression, contempt of God, and hardness of heart; and beware thou of the same sins, lest God make thee an example, &c. Reade the example of *Herod* destroyed for his pride, *Jezebel* for her paint, *Saul* for his disobedience; and beware thou of the like sin, lest God destroy thee. And as in all others, so in this sin of prophanation of this

this ordinance, God doth thus punish the prophaners of it, that others might beware of the prophanation; therefore did he punish the *Corinthians* with sickness, with death, weakness, for the unworthy partaking of this Ordinance; that so they that remained alive, and wee that follow them, might beware of the like sin, lest wee partake of the like, or a worse punishment; for usually, God's second blowes are more heavie then the first: they were the first sufferers for this sin; and if they were so heavily punished, what may wee then expect, if wee do prophane this Ordinance?

Reas. 3.

*Reason 3. In manifestationem iustitiae*, to declare his justice against sin. God, hec made a threatening against this; and if God should not sometimes punish offenders, either men would think they did not offend; or if they did, that

God

God was not just, because he did not punish. Therefore God to cleare his justice, and convince men of sin, doth often sanctifie himselfon such as prophane, &c.

4. *Ad removendum scandala*; to take away scandals: as you see he doth sometime punish his own people, because their sins occasion scandall. God was more dishonoured by the uncleanness of *David*, then by all the filth of *Sodome*; and therefore, because hee had caused the name of God to be blasphemed, God puni-  
sheth him, though hee pardoned him; and as hee doth punish his own people, if they sin, because they have given occasion to the wicked within the Church to blaspheme: so hee punishes the wicked, because they give occasion to them, who are without the Church to blaspheme; What will *Heathens*, *Turks* and *Pagans* say?

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\* Behold

Reaf.4.

\* Ecce quales sunt qui Christum colunt!

aut hoc non est Evangelium, aut vos non estis Evangelici.

\* Behold what manner of persons they are, who worship this Christ! This is either no Gospel, or you are no Gospellers.

Reas. 5. Why God doth sanctify himself on such as do not sanctifie him in an *Ordinance*, is to hold up his great *Name*, and the purity of his *Ordinances*. God could no way hold up his dread, his fear, his holiness, his glory, his purity & truth of his Word, if God should not punish such as prophane his ordinances. You see what a conceit those had of God in *Psalme 50. vers. 21.* because God did forbear to punish offenders: *when thou sawest a thief, thou consentedst with him, &c.* These things hast thou done, and I kept silent; I did not presently come forth to punish thee, to execute my judgments on thee. And what was the fruit of it? What conceit did this forbearance of God work in those

those that were guilty. *Thou thought I was altogether such a one as thy self; that is, that I was one who liked and approved of thy doings; thou thought thou didst not amiss, because I did not punish.* Here you see God was wronged by forbearing, and not executing judgement upon offenders: And there was no way for God to cleare himself, to hold up his great name, but this way, to make them know what they had done, and therefore it followes: *I will set thy sins in order before thine eyes. Oh! consider this, yee that forget God, lest, &c.* So you see God doth punish offenders to hold up his great name; and there is no other way to hold up the name of God, the purity and holiness of God, but by punishment of offenders: You come to the Sacrament, and you prophane this Ordinance, God hath threatened death and

damna-

*Scelerum  
patronum.*

damnation to every unworthy receiver. Why, but you know God doth not execute sentence speedily on you, and therefore you think you do not offend; sure God is pleased with it. And therefore God to uphold his Name, the purity of his *Ordinance*, and make you know what you have done, doth sanctifie himself upon thofe who do not sanctifie him in this *Ordinance*; sometimes in afflicting visible & corporall judgements on offenders, as you see in the *Corinthians*; alwayes invisible and spirituall judgements for the present, and eternall judgement if you do not repent. And this you see God doth to hold up his name, w<sup>ch</sup> otherwise would be polluted by men. As in nature for preservacion of the whole, particulars perish: Its better one perish then unity it self: So here, for the preservacion of the glory of God, (which

(which is worth ten thousand of our lives and souls, as the people said to *David*) God doth inflict punishments upon offenders. And there is no other way to preserve or make whole, and repair the honour, glory of God, &c. Men that will not learn by the Word, must be taught by works; if the Word will not prevail with you, to forbear the prophanation of his *Ordinances*, then his works come in. If you will be so sensuall and brutish, that you will see nothing to be sin, but what you feel to be sin in God's hand upon you, you shall feel blows enough; *A rod is for the back of a fool.* Take this with you, What ever you will not learn by faith, you shall be taught by sense. God makes men feel those things to be evill by sense, which by faith they would not believe to be evil. When the word will not prevail with

with men to forbear prophaniati-  
on of any ordinance, or any sin,  
then from *word* he goes to *works*;  
lays afflictions, judgements, pu-  
nishment on men. And happy tis  
if the *works* bring men again to  
the *word*, when *Schola crucis* is  
*Schola lucis*, when God's house of  
correction is a school of instruc-  
tion: So saith *David*, *Blessed is*  
*the man whom thou chastisest and*  
*teachest in thy law*. It was so you  
see with the *Corinthians*, the *word*  
did not prevail; God goes to his  
*works*, inflicts punishments on  
them, sickness, weakness, death;  
and then hee comes to the *word*  
again: *For this cause many are sick*.  
And no doubt, but *word* upon  
*works*, was more prevalent with  
them, then when it went alone.

*Reas. 6.*

*Reason.* 6. To declare his ha-  
tred against sin: God hates all sin;  
and the nearer a sin comes to God,  
the more he hates it. Now this  
is

is near him, you dishonour his Name; his Ordinances are precious, they are his name; and therefore God will not hold such guiltless, &c. Thus you see I have shewed you, that God will sanctifie himself upon al those who do not sanctifie him in an *ordinance*: And I have shewed you the grounds & reasons of it; now to application.

*Vse 1.* Oh ! then take heed thou who art a prophane person, a sweater, a drunkard, and forbear, lest God make this true of thee this day, and raise his glory out of thy ruines: Thou wilt not be warned by the word, look for works; thou whom the examples of others will not make to beware, take heed, lest God do here make thee an example. It was the third Captain's wisdome in the 2 Kings 1. 13, 14. who, when he saw God's visible judgements upon the two former Captains, hee takes

takes warning thereby, and ayoids their sins ; so you that are prophanes, when you see and heare what *God* hath threatned against prophaners of this Ordinance, and what fearfull judgements *God* hath executed upon all unworthy receivers, which are all Christles, all graceless persons ; Oh ! beware of coming hither in thy sins. *God's Word* is true ; As what hee promiseth is sure to come to pass ; so what ever hee threatens. And though hee prolong and defer the time of execution, yet your damnation sleepe not, as *Peter* saith, 2 Pet. 3.7, 8, 9. verses. *It shall surely come.* If *God* should threaten to strike dead every unworthy receiver, you would be afraid to come, and how would it make the best of us to look about us, whether we are worthy receivers or not ? But alas, what is this threatning in

in comparison of the other, you eat and drink damnation to your selves? This is as far above the other, as a temporall is below an eternall; A punishment upon the body below the everlasting wrath of God, and punishment of your souls. Better you were strucke dead here, then reserved for everlasting death hereafter. Thy body escapes here (and yet I cannot assure thee of that; others, who were God's own people, were struck with death and sickness; and I cannot assure thee that God will not destroy thee with the bread in thy mouth, as hee did the *Israelites*, with the *Quails* in theirs. God hath threatened, and we know not whether he will execute, yea, or no: God said, *I will not hold him guiltless that takes my Name in vain.* Examples we have; but other examples are worn out; who knowes whether

Quorum  
ultio repa-  
nitur in  
futurum.

he will not give fresh examples, and deal by thee as he did by *Nadab*, and *Abihu* in the Text, even in the face of the whole congregation, destroy thee with fire from heaven; that all may feare, thou went with them, but from fire to fire, from a *destruction* by fire, to *preservation* in fire, from temporall to eternall burnings. But suppose that God should forbear his stroke now, yet it is certain to come. And woe be to them, whose vengeance is reserved for another day. Ah, it will come then with a witness, then with load enough, when the guilt of al thy prophanations of this glorious *ordinance*; come together; and therefore beware, beware as thou loves thy *body*; nay, thy *soul*, & that for ever, beware of unworthy partaking, &c.

*Vje 2.* If so, Oh! then look to it, you who go on in a way of prophanation of Gods Ordinances.

God

God hath said, hee will be sanctified of them who draw neer to him. And dost thou believe this? Is it true, or is it false? I know thou dare not but say this is truth, God himself speaks it. Well then, this being a truth what may thou *expect* who art a *prophaner* of his Ordinances? And to all thy prophanations, as it was said of *Herod*, he added this, that he cast *John* in prison; so you adde this to all the rest, the prophanation of this Ordinance of the Lords Supper. Oh! this is a sin, for which God will not bear with thee. If God would not bear with his *own people*, the *Corinthians*, who yet had grace, were *habitually* disposed, were justified, sanctified, and wanted only *actuall* preparation and disposition, in the Ordinance, how shall he bear with thee thou prophane person, graceless person?

If God deal thus with the *green* tree, what shall become of the *dry* tree? If God deal thus with his own, what shall become of thee? If thus with the *bearing*, what shall become of the *barren* tree? If judgement begin at the house of God, where shall the wicked and sinners appear? Answer me that if thou canst. If God will be *sanctified* upon his *sanctified* ones, what of thee? If God doth punish the want of *circumstances*, what will he do to thee, who wants the *substance*, the main requisite? But it may be thou thinks there is no such matter, these are but *Bugbears*, &c. for thy part, thou hast come hither, and gone home, and found no hurt. And hast thou so? Bless not thy self in that, there is the more behind. A black and dismal *showre of wrath* is sure to fall upon thee one day. This is *true*, God will be *sanctified* of them that

that come nigh him. And this is true also, Hee who eats and drinks unworthily is made guilty of the body and blood of Christ; nay, he eats & drinks damnation to himself. And this is as true, he who eats and drinks in a Christ-less condition, eats and drinks unworthily. And what dost thou think will be the *consequents* of such a sin? In stead of a *drinker* thou becomes a *shedder* of the blood of Christ, as *Judas*, as *Pilate*, as *Herod*. Look upon the *Jews*, and see what it is to be guilty of the body and blood of Christ. It is the heaviest curse in the world, to be guilty of that blood which should save you, pardon you: shall that which should be a blood of pardon, become a blood of guilt? Oh! what is it to be guilty of that blood, should take away guilt? If thou wert guilty of all the sins of men on earth, and damn'd in hell,

the *blood* of Christ could pardon thee, and take off that *guilt*. But what shal take off the *guilt* of that that should take off *guilt*? Oh! see what a sin it is; and in the fear of God, adde not this to all your sin, to all your swearings, your prophanations, drunkenness, adde not this to all, to be guilty of the body and blood of Christ; assure your selves, God will not *care* for your bodies, who have no *regard* to the body of his Son; shall your *blood* be esteemed when the *blood* of Christ is contemned? shall your *lives* be priz'd when the *death* of his Son is sleighed? nay, when you by this sin shal crucifie Christ again? judge that.

*Vse* 3. Well then, if the sin be so great, and the punishment <sup>wch</sup> God hath threatned be so terrible, what care ought wee to have, wee do not prophane this Ordinance? and what care to *look back* into

into our lives, and see whether we have not profaned this Ordinance. The one, to prevent sin not committed, and so to prevent wrath; the other to repent of sin committed, and so to turn away wrath. But you will say, how shall I know whether I have profaned this Ordinance? For the answer of which, I refer you to what I have said in the second *Doctrine* (where I put the triall upon these three Generals: 1. the observing Gods order: 2. Gods rules: 3. Gods ends.) I shall now adde three more to help to discover whether you have been profaners of this Ordinance yea or no.

1. When the *Sacraments* work no further good upon thee, thou hast profaned this Ordinance. I have told you, the *Sacraments* are not idle, empty things, but operative, and efficacious toward them who are worthy receivers. Christ

cannot

cannot be fed on, but he must nourish the soul. A man may feed upon other meats and get no nourishment, but he who feeds on this, he finds spiritual strength and nourishment. Now then, when men come hither, and return as empty as they came, as vile as before, there is no fruit can be seen in their lives and conversations; here a man may suspect the Ordinance is prophaned. When men were filthy, and are filthy still, swearers, and are so still, drunkards, and remain so still; this is an evident demonstration thou hast been a prophancer of this Ordinance: Indeed Gods people do not ever get the good they expect, never get the good they desire. But yet some good is gotten, some more strength of Grace, some more working out of lust, although for the present they cannot apprehend it. But the other now, they get none, they come graceless hi-

ther, and go graceless away : and it must needs be so, this is no Ordinance for the working of grace in graceless persons, but for the nourishing of grace in those whom God hath wrought grace in, as I have shewed at large.

So that is the first, when wee get no good.

2. When a man is *worse* after then before, this is an evident sign bee hath profaned this Ordinance. When a man is *strengthened* in a state of sin returns with more *violence* to any particular sin; as you see *Judas*, the Devil entred into him, he took fuller and stronger possession of him; and you shall see this the ordinary fruit of profanation of this ordinance, men wax worse & worse, proceeding from evill to evill. It may be, when first they came to receive, they were fearfull; for there is some naturall tenderness of

of conscience in men, and they are afraid to come to so great an Ordinance, without some kind of preparation, and therefore it may be they did catch up a book the day before, and say a *Prayer* more, carry themselves demurely. But afterwards, when men are *grown up* in the prophanation of this ordinance, they can look upon all the *threats*, upon all the judgments denounced against them in this Ordinance, and never start at them, never tremble. And what is the Reason they *trembled before*, and do not now, their condition is never the better, it may be farre worse. Why, here is the reason, the *custome* of prophanation of this Ordinance, hath *hardened* them in their way, they now fear nothing, their heart is fortified. They have *flown* away those common principles, that *naturall tenderness*, that was once in them ;

Sin

Sin is an eating thing, it eats out the very heart of every thing w<sup>ch</sup> is good in men. A man may not only sin away his morall principles, but he may sin away the very principles of nature. Sin will never leave till it hath made all as vile as it self, *Rom. 1.26, 27.* When men live in the prophanation of this Ordinance, they wax worse and worse. That man *runs* violently on in sin, who *sets out* from the prophanation of Gods Ordinances, because he *runs* with the *Devils strength*, Satan hath filled his heart with more mischief. As the *Saints* do run more *active-ly* in the wayes of God after, so the wicked more *violently* in a way of sin. The prophanation of this Ordinance doth strengthen men to further sinne; either as,  
1. One sin doth dispose a man to another, helps the birth of another.

2. Nay,

2. Nay, and one sin doth strengthen a man to the commission of another. As one duty of godliness doth dispose and enable to the performance of another: So one sin doth dispose and strengthen to the commission of another. The sin of unworthy eating doth strengthen to more sin; Such a man, he gets more heart to sin: he that dares break through threatenings here to sin, will not stick to do it in other cases. It causes God to give us up to blindness of minde, hardness of heart, &c. which gives Satan further footing in mens hearts, to egge them on to all manner of wickedness. You see it in *Judas*; and therefore, if thou finde thy self worse in life and conversation, there's a manifest sign thou hast prophaneed this Ordinance.

3. When a man feeds upon nothing but the outward element,  
the

the Bread and Wine, and not upon Christ in the promise, he prophanes this Ordinance. If thou feedit not upon *panem Christum*, as well as *panem Christi*, the Bread which is the Lord, as well as the Bread of the Lord, thou prophanest this Ordinance. A man may eat Bread, and drink Wine in an ordinary way, and not sin; but hee who eats Bread, and drinks Wine in the way of an *Ordinance*, and doth not feed upon Christ himself, hee is a prophaner of this *Ordinance*. Now thou canst not feed upon Christ in a *Sacrament*, till thou have fed on Christ in a *promise*. Thou canst not feed upon Christ sacramentally, till thou first feed upon Christ spiritually, And hast thou ever fed upon Christ in the *promise*? Did ever God discover sin to thee, and humble thy soul for it? Did ever God reveal Christ to thee, and bring

bring thy heart to close with him? then thou hast fed on Christ, and mayst come. But hee who never fed on Christ spiritually, can never tast him sacramentally. Thou hast no organ, no eye of faith to see Christ here, nor no mouth of faith to tast him here, no *life* to desire him, and therefore cannot feed on him. And hee who doth not feed upon Christ here, is a prophane of this Ordinance. A man may feed upon Christ, and never tast of the Bread and Wine, and yet have the same benefits, *Joh.6.53.* a place which is spoken of the spirituall feeding on *Christ* out of the use of the Sacrament. But a man cannot feed upon the Bread and Wine, and not feed upon Christ, but hee prophane this Ordinance; Christ *without these* may be fed upon, but not *these without* Christ. If thy *body* feed on these, and thy *soul* doth not

not feed on Christ, thou art a prophaner of this Ordinance. Well then, to sum up all in this, Would you know whether you have prophaned this Ordinance?

Recapitu-  
tion.

1. See if you have observed Gods order, &c. If thou hast not observed Gods order, that thou comes hither in a Christless, graceless condition, unjustified, unsanctified; wants thou faith; wants thou repentance; wants thou hunger and thirst; wants thou knowledge? thou art a prophaner of it. And alas, of that little triall I have had in this last matter, viz. knowledge, I have found great want. You would admire if I should tell you the sensless answers I have had; I speak not of all, there are some who are but green in yeers, yet are ripe in knowledge; but yet many who are grave in yeers extreme ignorant: Ask them what a Sacrament is, they

they cannot tell ; ask them for what end they come to the Sacra-  
ment, they tell me to nourish their bodies ; what God requires, they  
know not : and such answers, that  
a man might have as much *comfort*  
to give the Sacrament of the  
Lords Supper to a child, as to  
such ignorant creatures. I am  
sure there is less sin in one then  
the other, and there is not much  
more knowledge. It is true in-  
deed, if a man had never so much  
*knowledge*, if he could tell mee as  
much as any in the world, of the  
nature of God, of Christ, of the  
Sacraments, &c. yet without  
*Grace*, this would not make him a  
worthy Receiver. The Devill  
knowes more then most men,  
for the speculative part; yet what  
is he the better for that ? But yet  
if a man be ignorant, hee must  
needs be a prophaner of the Or-  
dinance. A man may have know-  
ledge, and yet not have Grace, but

if he have no knowledge, he is certainly graceless. So the Wise-man saith, *Without knowledge the minde is not good.* We have a prophane Proverb, *Hee that made us save us.* But God answers that, in

*Isa. 27. 11.*

*Ree are a people of no understanding, therefore bee that made you will not save you, and bee that formed you will shew no mercy on you.* And he threatens, *2 Thes. 1.*

*2 Thes. 1.  
8.*

*8. To come in flaming fire, taking vengeance on them that knew not God, and that obey not the Gospel of Christ; And therefore beware you who are ignorant persons, of coming, you will prophane this ordinance: and you who are graceless persons, though you should know as much as all the men in the world, come not here, if thou do, thou breaks Gods order, and so prophanest this Ordinance.*  
*2. If you have not observed Gods rules, examined your self, and*

*M excited*

excited and stirred up your Graces.

3. If you have not observed Gods ends, &c. you will be profaners of this ordinance of God. And me thinks this should terrifie you, who are profane persons; sure thou hast *reason* in thee though thou want *grace*: Dost thou hear what God saith, *Hee will be sanctified of them that come nigh him?* Hast thou not heard, hee that eats and drinks unworthily, is made guilty of the body and blood of Christ? Doth not God say, *who ever eats and drinks unworthily, eats and drinks damnation to himself?* And have not I cleared to thee, all Christless, graceless persons are unworthy Receivers? And yet wilt thou come? Beware, lest God shew some visible judgement on thee; Beware, lest God teach thee by workes, who wilt not learn

learn by word: See what befell *Nadab* and *Abihu* here, because they did not sanctifie God: Reade what befell the *Corinthians*; read what befell the man in the *Gospel*, who came without his wedding garment: *Take him hence, and cast him into utter darkness, &c.* Let former examples move thee, lest God make thee an example. Think, God is the same God still, his Glory as dear to him, his Ordinances as precious: As he is the same towards the Saints in the wayes of mercy, so thou may expect him the same to thee in the the wayes of judgement; And if this move thee not, if this will not perswade with thee to forbear, I wash my hands of the guilt of the blood of thy soul, I have given thee warning, and thy blood is upon thine own head; And I wish the guilt of the blood of Christ be not upon thee too.

Lege ex: m-  
plum, ne  
exemplum  
fias.

Let mee then beseech you, in the bowels of love and compassion, as you love your souls, as you love your bodies, as you would not be guilty of your own blood; Nay, as you would not be guilty of the blood of Christ; as you would not eat and drink damnation to your selves; as you would not provoke God to break in upon you, and inflict his severe judgements on you, come not here: Come not here, thou ignorant person, thou graceless, thou Christless person, thou swearer, thou drunkard, thou covetous person; Nay, come not here, who ever you are, who are servants to any lust, who live in any known sin, lest God make this good upon thee, which I have preached to thee. That because thou dost not sanctifie God in this Ordinance, he will sanctifie himself on thee; because

cause thou dost not glorifie him,  
hee will raise his glory out of  
thy ruines. But whilst I speak  
thus sadly to the bad, let mee not  
be a terrour to the good. I would  
not break the bruised Reed, nor  
quench the smoaking Flax : As I  
would not give encouragement to  
graceless persons, so I would not  
discourage the least worke of  
grace in any : As I would not  
cherish any false fire, unsound  
work ; so I would not quench any  
spark of God's kindling; hast thou  
some work of God upon thy spi-  
rit? hath God discovered to thee  
sin and misery ? hath he humbled  
thee for it ? hath God revealed  
Christ to thee, stirred thy heart  
with desires, after him ; that  
riches without Christ, relations,  
comforts, the world without  
Christ will not satisfie thee ? all  
these are like a Feast without an  
appetite, a Paradise without a  
tree

Isa. 55.1.

tree of Life, too low either for thee to feed upon, or to finde comfort & satisfaction in them ; dost thou seek after Christ, pursue Christ ; dost thou cast thy self in his arms to save, at his feet to serve ? why, such I would invite ; *Ho, every one that thirsteth, come to the waters ; here close with Christ, feed on Christ ; and to such I would say, Christ is properly and truly food for your souls ; and feeding on him your souls shall live, in grace here, in glory hereafter.*

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*F I N I S.*



